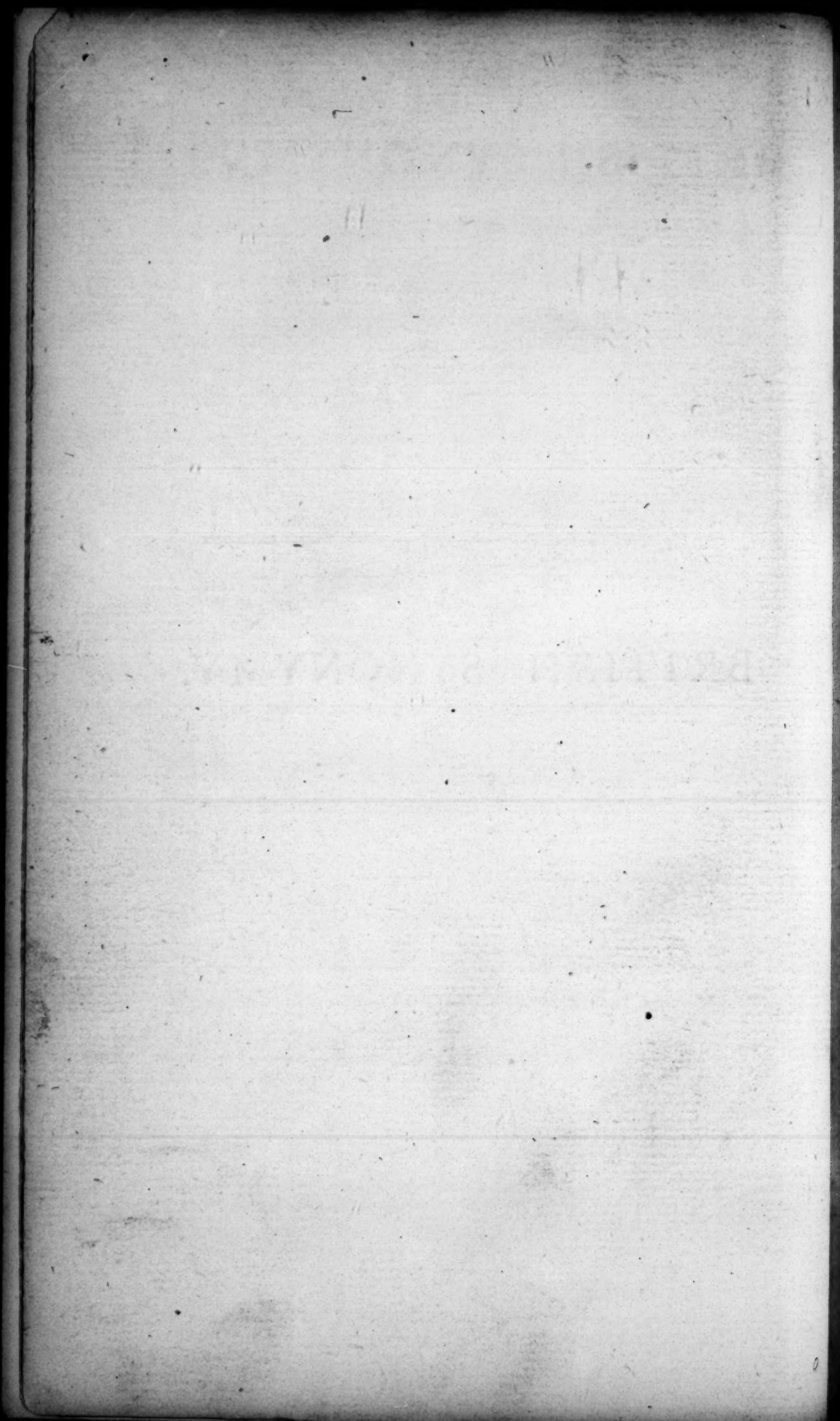

BRITISH SYNONYMY.



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BRITISH SYNONYMY;

OR,

A N A T T E M P T

AT

REGULATING THE CHOICE OF WORDS

IN

FAMILIAR CONVERSATION.

INSCRIBED,

With Sentiments of Gratitude and Respect, to such of her
Foreign Friends as have made English Literature
their peculiar Study,

BY

Thrale afterwards

HESTER LYNCH PIOZZI.

K.

IN TWO VOLUMES.

VOL. I.

L O N D O N:

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MDCCXCIV.

6.

Minervam narrat Homerus, poetarum princeps, inter bellantium turmas Diomedi apparuisse; oculorumque caliginem, ut bellantes Deos ab hominibus posset discernere, discussisse. Quod figmentum Plato in Alcibiade Secundo, p. 150, tom. ii. nihil interpretatur quam rationem ipsam, quæ, discussa caligine qua quisque tenetur, animum fæcibus purgat, ut mala bonave possit proprius contemplari.

SANCTII MINERVA.



P R E F A C E.

AND now lest the motto of this book should, though infinitely the best part of it, pass unobserved ; a loose translation shall serve to retrace it, if coarsely, on the reader's mind, and fix more firmly there the first impression.

"Homer then, prince of poets, relates that Minerva appeared to Diomed in the battle, and clearing his sight, set to view the warring deities, giving him power to discern which were gods and which were men.—While Plato explains the allegory into no more than this: How Wisdom or Reason should in like manner so dispel the

mists of the mind, that it may be at liberty to discern, examine, and contemplate what is good and what is evil."

If then to the selection of words in conversation and elegant colloquial language a book may give assistance, the Author, with that deference she so justly owes a generous public, modestly offers her's; persuaded that, while men teach to write with propriety, a woman may at worst be qualified—through long practice—to direct the choice of phrases in familiar talk. Nor has the *Ars recte loquendi*, as Sanctius calls grammar, escaped her observation, though this may surely be setting talk somewhat too high; for grammar, that teaches us to analyse speech into her elements, and again

gain synthetize her into that composite form we commonly find before us, might have pretensions to a higher title, terming itself *Ars recte scribendi* rather—Province of men and scholars, some of whom have told me that Ammonius has observed, I believe in *Com. de Prædic.* p. 28, that even a child knows how to put a sentence together, and say *Socrates walketh*; but how to resolve this sentence into noun and verb, these again into syllables, and syllables into letters or elements—here he is at a stand. Of this, indeed, first of mundane sciences it befits me to be a learner, not a teacher, while one of the most desirable appellations in our unassuming tongue implies a pupil or student rather than a

iv P R E F A C E.

doctor or professor of philology; nor know I any term adequate to that of a good *scholar* in any modern language, whence one is often at a pause in explaining its meaning to foreigners.

Such excellence were in truth superfluous to a work like this, intended chiefly for a parlour window, and acknowledging itself unworthy of a place upon a library shelf. For Selden says wisely, that to know which way the wind fits we throw up a straw, not a stone: my little book then—*levior cortice*—may on that principle suffice to direct travellers on their way, till a more complicated and valuable piece of workmanship be found to further their research.

We must not meantime retard

our own progress with studied definitions of every quality coming under consideration; or even by very long descriptions of the same, either by their adjuncts or causes; for although every definition is genericè a description, yet we all see that every description is not definitive—And although the final cause of definition is to fix the true and adequate meaning of words or terms, without knowledge of which we stir not a step in logic; yet *here* we must not suffer ourselves to be so detained, as synonymy has more to do with elegance than truth—And I well remember an observation made by my earliest, perhaps my truest friend, Doctor Arthur Collier, that women should learn rhetorick in order to persuade their

hus-

husbands, while men studied to render themselves good logicians, for the sake of obtaining arms against female oratory.

'Tis my best hope at present, that they will not over strictly examine, or with much severity censure my weak attempt; but recollecting that as words form the medium of knowledge, so it often happens that they create the mists of error too; and if I can in the course of this little work dispel a doubt, or clear up a difficulty to foreigners, who can alone be supposed to know less of the matter than myself,—I shall have an honour to boast, and like my countryman Glendower in Shakespeare's Henry the Fourth, *have given our tongue an helpful ornament.* But though I mean not, like

like Abbé Girard, to make my preface the panegyrick to my book, much less to make that book, as he does, a vehicle for sentiments somewhat reprehensible—see page 36. vol. i. I should be too happy, could I imitate his delicacy of discrimination, and felicity of expression, while that general power of thinking, which Boileau says is the first quality of every written performance, gives a vivifying principle to the Frenchman's volumes, I can scarce hope will be ever found to invigorate mine.

Let however the votaries of pleonasm, with the learned Vaugelas at their head, but stand my friends this once; we will endeavour to rescue that pleasing rhetorical figure from the imputation of tauto-

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tautology, in a work undertaken
near the banks of that Thames
which Sir John Denham describes,
in terms so closely allied though
never synonymous, so truly beauti-
ful, though approaching to redun-
dancy.

Tho' deep yet clear, tho' gentle yet not dull,
Strong without rage, without o'erflowing—full.

BRITISH SYNONYMY.

THE first word which on a cursory survey of alphabetical arrangement appears to have many brothers in signification is the verb **ABANDON**, and he brings with him no inconsiderable number ; for example :

TO ABANDON, FORSAKE, RELINQUISH,
GIVE UP, DESERT, QUIT, LEAVE.

OF these seven verbs then, so variously derived, though at first sight apparently synonymous, conversing does certainly better shew the peculiar appropriation, than books, however learned ; for whilst through them

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B

by

BRITISH SYNONYMY.

by study all due information may certainly be obtained, familiar talk tells us in half an hour—That a man **FORSAKES** his mistress, **ABANDONS** all hope of regaining her lost esteem, **RELINQUISHES** his pretensions in favour of another; **GIVES UP** a place of trust he held under the government, **DESERTS** his party, **LEAVES** his parents in affliction, and **QUITS** the kingdom for ever.

Other instances will quickly prove to a foreigner that 'tis a well-received colloquial phrase to say, You **LEAVE** London for the country. Telling us you **QUIT** it seems to convey a notion of your going suddenly to the Continent.—That any one **DESERTS** it can scarcely be said with propriety, unles at a time of pestilence or tumults of a dangerous nature, when we observe that the capital **is DESERTED**: although by an overstrained compliment a lady may possibly hear such a word sometimes from a man who pretends affectedly to consider her desertion of the metropolis

metropolis as half criminal. That you **GIVE UP** London looks as if you meant in future to reside upon your own estate in the country, I think; while to **RELINQUISH** a town life seems as if something was required to make the sentence complete—as we **RELINQUISH** the joys of society for the tranquil sweets of solitude—and the like. To **FORSAKE** London would be a foppish expression; and to say we were going to **ABANDON** it, as if it could scarce subsist without us, would set people o'laughing. The participles from these verbs evince the various acceptations of their principals.—That fellow is **GIVEN UP** to every vice, is an expression popular and common; but when we speak of him as **ABANDONED** of all virtue, or **FORSAKEN** of all good, the phrase approaches to solemnity, and is at least expressive of the man's total ruin even in this transitory world.

He is now nearly **GIVEN UP** by society, say people in common conversation, when telling rakish stories of a man whose conduct has merited the neglect of his virtuous companions; but soon as they describe a human creature **DESERTED** of every friend, and **LEFT** on a desolate island, **ABANDONED** to sorrow and remorse; new sensations are excited, commiseration takes its turn, nor can the most rigid refuse pity to such a state of distress.

**ABASEMENT, DEPRESSION, DERELICTION,
BEING BROUGHT LOW, &c.**

THESE terms are given as synonymous in every dictionary, I believe; yet I once knew a man incapable of **DEPRESSION** though his **ABASEMENT** was notorious: and it will probably be justly recorded of a great lady,

lady, whose fall from perhaps the very first situation of social life has called out much of our attention in these modern times—that though BROUGHT exceedingly LOW, from a strange combination of unexpected events, while suffering severe DEPRESSION of spirits, not without frequent DERELICTION of her fine faculties, yet no one has hitherto been able to observe the smallest deviation towards ABASEMENT in her general character of dignity.

TO ABET, ENCOURAGE, PUSH FORWARD,
SUPPORT, MAINTAIN,

ARE five verbs much alike in their general signification, yet easily diversified by the manner of applying them in familiar life, and so certainly capable of peculiar appropriation, that even those who are themselves

ignorant of any reason why they use expressions of such correctness in common talk, will hardly miss of managing the matter rightly. We may for instance by ill chance hear one confident fellow saying to another, “The young Countess does sure enough appear plainly to ENCOURAGE our friend Clodius’s pretensions: now if you will undertake to ABET his cause with your sword, I have myself at present money to MAINTAIN it; and an acquaintance at hand beside that can SUPPORT him with good interest; and so PUSH FORWARD his prosperous fortunes upon this probable hazard, that he shall soon be in a situation to repay us all.”

TO ABHOR, TO LOATH, TO DETEST,
TO HATE,

ARE likewise apparently synonymous expressions of acrimonious dislike, yet may be
made

made applicable to those qualities which call for words denoting particular sentiments of disgust; and a lady of no deep literature will scarcely fail to utter her aversion for a disagreeable lover, in terms wholly unequivocal, and which could not easily be changed to advantage by the most learned professor, when she says, “I HATE Caprinus for the affectation ever visible in that ugly person of his, while I LOATH its nastiness; we all agree to DETEST his conduct I believe, and for my own part I ABHOR his principles.”

ABJECT, MEAN, DESPICABLE, WORTHLESS,
VILE, DESTITUTE.

ALL adjectives of most contemptible import truly, yet such as a fallen courtier might deserve even in their full extent and accumulated strength of expression, if being ori-

ginally a man of high birth and good education, his sentiments were not the less **DESPICABLE**, and if his *vile* intentions and **WORTHLESS** heart laid open, he became, when **DESTITUTE** of royal favour, studious by **MEAN** artifices to obtain its restoration, and **ABJECT** in his manners when hopeless of its return.

ABILITY, CAPACITY, POWER.

THESE substantives, though often used in place of each other, prove that their meanings are not synonymous, by their requiring adjectives confessedly different to attend them. Thus we say a man of **STRONG** or **WEAK** **ABILITY**, because that word denotes an active quality of the mind; while to describe the limits of **CAPACITY**, the terms *large* and *small*, *wide* and *narrow*,
shallow

Shallow or *profound*, are the properest—because **CAPACITY** is a passive quality of our intellect, and implies that the speaker here considers mind as a recipient, and must bestow on it such epithets alone as suit that supposition.

EXAMPLE.

Clarendon being a man of forcible and vigorous **ABILITIES**, was an exceedingly useful servant to a prince of disputed **POWER**; and having besides an excellent and *extensive* **CAPACITY**, he stored his mind with a variety of ideas that entertained himself and his friends in retirement.

ACQUIREMENTS, ACQUISITIONS, ATTAINMENTS.

ALL mean things obtained by chance, or else procured with difficulty: we have put the last first. The words are neatly separated in common conversation, and adapted

adapted by custom to the peculiar uses of talents, riches, or power. Dercylis (say we) has made considerable ACQUIREMENTS since the education her father now gives her has commenced ; and it was singularly happy for his family, that the sudden ACQUISITION of fortune fell to him at a time when his children were all young : The brother is breeding to the church I hear, and doubt not but his ATTAINMENTS will do them all the credit they deserve.—The last of these words seems, I know not why, to be almost set apart for serious and even solemn purposes—We say the ATTAINMENT of our salvation, not its ACQUIREMENT or ACQUISITION.

ACTIVE, ASSIDUOUS, SEDULOUS, DILIGENT,
INDUSTRIOUS.

QUALITIES all of the same genus certainly, but differing in species as a Lin-

næan

næan would say: in common conversation, however, the art a foreigner opens this book in order to learn, they commonly run as follows:—While natives of every nation agree that the king is happy who is served by an ACTIVE minister, ever INDUSTRIOUS to promote his country's welfare, not less DILIGENT to obtain intelligence of what is passing still at other courts, than ASSIDUOUS to relieve the cares of his royal master, and SEDULOUS to study the surest methods of extending the commerce of the empire abroad, while he lessens all burthens upon the subjects at home. When these words are applied to mere mental perfection, we say a lad of an active and DILIGENT *spirit*, or else of an ASSIDUOUS *temper*, or SEDULOUS *disposition*; but they can scarcely be used vice versa without some impropriety, because activity and diligence are real qualities of the man, to which assiduity and a SEDULOUS behaviour in the boy do naturally

turally dispose him. The last mentioned epithet is less frequently opposed to inaction however, or lifeless stupidity, than the others are, and justly; because it implies a mere tranquil and steady employment, either of body or mind—and this from its very derivation, as he may surely be deemed no better than a consummate idler, who is **SEDULOUSLY** bent upon cutting a cherry-stone into six chairs and a table, for ten years together, instead of pursuing some business, honourable or profitable, by which both himself and the community might have been reciprocally benefited. This kind of plodding, pertinacious temper may be turned to good account in young people however, who, if they have luck, may get into a line of the law, where little more is wanted than such a disposition to lead them on, by their own rule fair and softly to a considerable height; yet some addition of **ASSIDUITY** in pleasing the attorneys

neys has been known to quicken their progress.

ACUTENESS, SHARPNESS, QUICKNESS,
KEENNESS.

IF applied to intellect, a man is said popularly to reason with the first of these qualities, I think—to converse, if such be his custom, with the second—to conceive with the third—and to dispute or argue with the fourth. When turned into adverbs, and applied to objects of mere sensation, we say, The student learns **QUICKLY**; his sister discerns distances **ACUTELY**; and the razor shaves **KEENLY**. Coarse people have meantime, by the too frequent use of their favourite figure Aphæresis, rendered it vulgar to call any one an

ACUTE

ACUTE fellow by the way of saying he is a sharp-witted one ; it having been a practice lately, among low Londoners, to say, when they like a boy—how 'CUTE he is ! So that the word would now shock a polished circle from its grossness.—A nation like ours, where reception depends less on established rank, than that gained by talents and manner, has a natural tendency to keep the language of high people apart from that of the low—and while the senator of Venice hears his gondolier talk just like himself, without being surprised or offended, nor thinks of desiring his son to avoid mean phrases used by the coffee-house boy ; our parents and school teachers wear out their lives in keeping the confines of conversation free from all touch of vicinity with ordinary people, who are known to be such *here*, the moment they open their mouths. Whole sentences are often

often dismissed the drawing-room, only because they are familiar in a shop. *He is a rough diamond*, says the upper journeyman at his club, when speaking of the apprentice, whom he conceives to be a person of intrinsic worth, but wanting polish. Now 'tis impossible to find a better phrase for such a character ; yet no gentleman or lady uses the expression, because it is a favourite with the vulgar. A thousand such others might be found. Let not my foreign readers, however, hastily condemn the word **ACUTE**, and say I taught them so ; for, in a serious sense, 'tis still a good one ; nor will any Englishman accuse them of impropriety, for saying Mr. Burke is an **ACUTE** reasoner, or that the feeling of Mrs. Siddons must be singularly **ACUTE**, or she could not ~~so~~ **SHARPEN** distress in representation.

ADVICE, COUNSEL, DELIBERATION.

OF these I know not whether it might not be justly affirmed, that the first chiefly belongs to the science of medicine; the second is appropriated by the law; while political subjects require cool DELIBERATION. A native is in no danger of mistaking here; but a stranger may perhaps be glad to have it suggested to him, that the minister was detained by ADVICE of his physicians from attending to the DELIBERATIONS of yesterday's committee; where things passed so perversely during his absence, that COUNSEL must actually be asked of the judges now concerning the result.

AFFABILITY, CONDESCENSION, COURTESY,
GRACIOUSNESS.

ARE nearly synonymous ; though common discourse does certainly admit that an equal may be **AFFABLE**—which I should still think wrong in a printed book, and unpleasing every where ; because the word itself seems to imply superiority. We will allow however that the lofty **COURTESY** of a princess loses little of its **GRACIOUSNESS**, although some **CONDESCENSION** be left visible through the exterior **AFFABILITY** ; but that among people where talents or fortune only make the difference, a strain of polished familiarity, or familiar politeness—call it as you will—is the behaviour most likely to attract affectionate esteem.

1800
A. 1800
1800

AFFECTION, PASSION, TENDERNESS,
FONDNESS, LOVE.

THE first four of these words, then, so commonly, so constantly in use, are, although similar, certainly not synonymous ; and the last, which always ought and I hope often does comprehend them all, is not seldom substituted in place of its own component parts, for such are all those that precede it. Foreigners however will recollect, that the first of these words is usually adapted to that regard which is consequent on ties of blood ; that the second naturally and necessarily presupposes and implies difference of sex ; while the rest without impropriety may be attributed to friendship, or bestowed on babes. I have before me the definition of FONDNESS, given into my hands many years ago by a most eminent logician, though Dr. Johnson never did acquiesce in it.

“FOND-

“FONDNESS,” says the Definer, “is the hasty and injudicious determination of the will towards promoting the present gratification of some particular object.”

“FONDNESS,” said Dr. Johnson, “is rather the hasty and injudicious attribution of excellence, somewhat beyond the power of attainment, to the object of our affection.”

Both these definitions may possibly be included in FONDNESS; my own idea of the whole may be found in the following example:

Amintor and Aspasia are models of true LOVE: 'tis now seven years since their mutual PASSION was sanctified by marriage; and so little is the lady's AFFECTION diminished, that she sate up nine nights successively last winter by her husband's bed-side, when he had on him a malignant fever that frightened relations, friends, servants, all away. Nor can any one allege that her TENDERNESS is ill repaid, while we see him gaze

upon her features with that **FONDNESS** which is capable of creating charms for itself to admire, and listen to her talk with a fervour of admiration scarce due to the most brilliant genius.

For the rest, 'tis my opinion that men love for the most part with warmer **PASSION** than women do—at least than English women, and with more transitory **FONDNESS** mingled with that passion: while 'tis natural for females to feel a softer **TENDERNESS**; and when their **AFFECTIONS** are completely gained, they are found to be more durable.

AFFLICTION, LAMENTATION, SADNESS,
SORROW; MISERY; GRIEF, CONCERN,
COMPUNCTION, CONTRITION, DISTRESS.

WE are come, by a melancholy though
sudden transition, from

Love, Hope, and Joy, fair Pleasure's smiling Train,
To
Hate, Fear, and Grief, the family of Pain ;
As Mr. Pope says.

The dismal substantives are not however synonymous; for there may be much LAMENTATION certainly with little DISTRESS, and GRIEF enough, God knows, without due CONTRITION: which last word ever carries a religious sense along, and is chiefly used upon pious occasions, as preparatory to serious amendment, and a new life. There are, notwithstanding all this, examples enough I fear of worldly situations,

that may unhappily include the whole synonymy. For instance,

Mercator's unexpected death impels many of our common acquaintance to make heavy LAMENTATION; some friends feel sincere SORROW; and I profess myself sensible of ~~asunder~~ very particular CONCERN. His family is in the deepest SADNESS, as I hear; and you will doubtless be led to pity their AFFLICTION, when told that the posture of their pecuniary affairs is likely very much to heighten the DISTRESS. His son's GRIEF is possibly connected with COMPUNCTION too, as fearing his extravagant conduct might have hastened his father's end: and when his silly widow sees the MISERY brought upon her more deserving children by that blind partiality she shewed to her eldest boy, her heart will I hope feel CONTRITION enough to produce true repentance for the wretched part she has acted.

AMiable, LOVELY, CHARMING, &c.
FASCINATING.

THESE elegant attributives—so the learned James Harris terms adjectives denoting properties of mind or body—appear at first more likely to turn out synonyms, than upon a closer inspection we shall be able to observe: while daily experience evinces that there is an almost regular appropriation of the words; as thus—an AMIABLE character, a LOVELY complexion, a CHARMING singer, a FASCINATING converser;—the first of these appearing to deserve our love, the next to claim it, the third to steal it from us as by magic; the last of all to draw, and to detain it, by a half invisible, yet wholly resistless power. Nor does the epithet ever come so properly into play, as when tacked to an *unseen* method of attracting: for positive beauty needs not

fascination to assist her conquests ; and positive wit seeks rather to dazzle and distress, than wind herself round the hearts of *her* admirers ; while there is a mode of conversing that seduces attention, and enchains the faculties.

“When Foote told a story at dinner time,” said Dr. Johnson, “I resolved to disregard what I expected would be frivolous ; yet as the plot thickened, my desire of hearing the catastrophe quickened at every word, and grew keener as we seemed approaching towards its conclusion. The fellow *fascinated* me, Sir ; I listened and laughed, and laid down my knife and fork, and thought of nothing but Foote’s conversation.”

Some Italian lines set by Piccini, with expressive dexterity, represent this power beyond all I have read—as descriptive of *female fascination* ; and every man who has been in love with a woman, not confessedly beautiful, feels his heart beat responsive to the

the verses and the music, when sung with the good taste they deserve.

Will the lines be much out of place here?
I hope not.

In quel viso furbarello
V'è un incognita magia;
Non si sa che diavol sia

Ma fa l'uomo delirar.

Quegli occhietti così vaghi
Ve lo giuro son due maghi,
E un sospiro languidetto,
Che fatica uscir dal petto

Vi fa subito cascar.

Vengon per ultimo i cari accenti,
Le lagrimuccie, li svenimenti,
Ch'opprimer devono

Perforza un cuor:

Innumerabile
Son l'incantesimi,
Son l'arti magichi

Del dio d'amor.

The following imitation misses its effect, because the measure is unfavourable, yet may serve to convey the idea:

In

In that roguish face one sees
 All her sex's witcheries ;
 Playful sweetness, cold disdain,
 Every thing to turn one's brain.

Sparkling from expressive eyes,
 Heaving in affected sighs,
 Sure destruction still we find,
 Still we lose our peace of mind.

Touch'd by her half-trembling hand,
 Can the coldest heart withstand ?
 While we dread the starting tear,
 And the tender accents hear.

Numberless are sure the ways
 That she *fascinates* our gaze ;
 Magic arts her pow'r improve,
 Witcheries that wait on love.

AMICABLE, AMICAL, FRIENDLY.

THE second of these adverbial adjectives
 is very lately come very much into favour,

and one hears it now perpetually in fashionable and literary circles. I cannot however delight in it myself—perhaps because, turning over Johnson's folio, no trace of it, or of its opposite, *inimical*, can be found. This last seems to have been lately called up from the school-room to the house of commons, and from thence, of course, into the best company.—I cannot find it—“ 'tis not in the bond,”—as old Shylock says; yet may be useful in places where I know not how to substitute a better.

EXAMPLE.

Machaon gave very FRIENDLY advice to Dornton and his Brother, wishing them at least to part on AMICABLE terms; the youngest is certainly inclined to a consumptive habit; so he wisely recommended country air and asses' milk to him, as particularly AMICAL to the constitution.

ANTIPATHY, AVERSION, DISGUST.

THE first of these disagreeable sensations we find chiefly excited I believe by inanimate things, or brutes. One man alleges his unconquerable **ANTIPATHY** to a cat; another encourages his **AVERSION** to a Cheshire cheese; and while English ladies ^{WASH 157} ^{WOR 104} think it delicate to faint at touch or even sight of a frog, or toad—Roman ladies, accustomed to noisome animals from the natural heat of their climate, fall into convulsions at a nosegay of flowers, or the scent of a little lavender water. To such fastidious companions it would not be perhaps wholly unreasonable to feel a certain degree of **DISGUST**; and Arnold of Leicestershire tells us from experience, that increasing **ANTIPATHIES** should be particularly dreaded, as an almost certain indication of incipient madness.

AUTHO-

AUTHORITY AND POWER.

THAT these till lately venerated substantives are no longer received as synonymous, the state of Europe demonstrates at this dreadful moment, when its fairest district revolts against the AUTHOR of our holy religion, wresting all reverence from his name, his house, his ministers; and rendering ecclesiastical AUTHORITY a noun of no importance in their new-formed vocabulary, by dividing it essentially from POWER, which in *these* days, as in those before civilization, is transmitted to the hand of the strongest. Yet is not philology forgotten. AUTHORITY does not naturally mean POWER, but the just pretension to it. Shall the vessel fashioned say to the potter, Why hast thou made me thus? cries an in-

spired writer—while Milton gives the following confirmation of our meaning :

Thou art my father, thou my AUTHOR—thou
My being gav'st me—whom should I obey
But thee ?

One other example from our great dramatic poet, Rowe, will point out better than *I* could to foreigners, the difference betwixt AUTHORITY and POWER.

The resty knaves are over-run with ease,
As plenty ever is the nurse of faction.
If in good days like these the headstrong herd
Grow madly wanton and repine ;—it is
Because the reins of POWER are held too slack,
And reverend AUTHORITY of late
Has worn a face of mercy, more than justice.

AWEFUL,

AWEFUL, REVERENTIAL, SOLEMN.

THE last of these epithets begins the climax—A Gothick cathedral (say we) is a SOLEMN place; its gloomy greatness disposes one to REVERENTIAL behaviour, inspiring sentiments more sublime, and meditations much more AWEFUL, than does a structure on the Grecian model, though built for the same purposes of piety.

The word *aweful* should however be used with caution, and a due sense of its importance; I have heard even well-bred ladies now and then attribute that term too lightly in their common conversation—connecting it with substances beneath its dignity—such *mesalliances* offend the sense of high birth natural to a Saxon.

AY AND YES.

THE first of these affirmatives, derived from the Latin *aio*, is of the higher antiquity in our language, and still keeps some privileges of superiority, enforcing that which the other less decidedly asserts. It used to be represented in Shakespear's time by the single vowel *I*; see the long scene between the nurse and Juliet, when told of Tybalt's death; but I recollect no later author who so corrupts it. We say in familiar talk, that Diana counsel'd her sister Flora against such a match; did she not, Sir? Yes, I believe she did.—*Counsel'd* her! exclaims a stander-by—Ay, and controuled her too, or she had been his wife now.

AZURE, SAPPHIRE, BLUE.

THESE are all pressed into the service as adjectives, each being able to stand alone as nouns well substantiated,—at least two of the number,—our first being that lapis LAZULI from which the painters ultramarine is made, L'AZUL in Spanish, and in English AZURE; the second a well known gem; the third, if we ask for dyers BLUE, will be indeed a powder prepared from indigo, &c.: we use them adjectivally, and almost synonymously however.—Minerva's AZURE eyes, so often mentioned by Pope in his exquisite translation of Homer, have fastened those two words for ever to each other, as long as our language lasts—and if a foreigner should take the next instead of it, all would laugh. The SAPPHIRE main

and **SAPPHIRE** sky are both permitted and approved in poetry meantime, while it would be pedantry to use any word but **BLUE** when speaking of furniture or dress.

BASE, LOW, SORDID; PALTRY, SORRY, POOR.

THESE wretched epithets would be perfectly synonymous in their application to intellectual depravity, did one not discern inherent worthlessness in some of them, acquired poverty of spirit in the others. A man may be born a **LOW**, a **PALTRY**, and, as we say, a **POOR** creature; an Englishman must however *learn* to be **SORDID**, **SORRY**, and **BASE** I believe:—which last word, though it leads the way here in a new letter, being the vilest of its class, may be considered

considered as the most distant of all deviations from good, in every sense it is used. **BASE** birth in human creatures; **BASE** fruits in horticulture; **BASE** metals in the mineral kingdom; **BASE** dialects, such as that of St. Giles's, in our English language.

EXAMPLE.

Misellus was a lad of **LOW** extraction, and studious of **BASE** practices even in his school-days; but now grown rich, it was a **SORDID** thing that they relate of his corrupting an ignorant maid to sell her wealthy, inexperienced mistress; and when he offered the wench a **PALTRY** present, it should at least have been, what she considered it—a gold ring, but it was only **BASE** metal, and not worth half a crown. This seemed a **SORRY** trick even in him, and beneath the natural narrowness of even so **POOR** a creature.

BEAUTIFUL, HANDSOME, GRACEFUL, ELEGANT, PLEASING, PRETTY, FINE,

ARE however desirable epithets, by no means strictly synonymous; and though, upon a cursory view, the six last appear included in their principal, which takes the lead, conversation will soon inform us to the contrary, while, talking of a GRACEFUL dancer now upon the stage, we shall find in her person, if not put into motion, no claim at all upon our first attributive:—nor does that first necessarily comprehend the other excellencies—for though the situation of Mount Edgcumbe be confessedly more BEAUTIFUL than Shenstone's Leafowes, taste would lead many men to prefer the latter, as more PLEASING: and at the time when true perfection of female beauty appeared among us in the form of Maria Gunning,

Gunning I well remember hearing men say that other women might justly be preferred to her as **PLEASING**, and perhaps **GRACEFUL** too, in a far more eminent degree ; and so true was the observation, that her inferiors made it their amusement to steal away lovers from her, who commanded admiration they had no chance to attain.

The word **ELEGANT** can scarcely be used with more propriety than on such occasions, when people *elect* as **PLEASING** what produces a train of ideas most congenial to our own particular fancy. Pearls are, on this principle, accounted by many people to be more **ELEGANT** than diamonds ; which we all allow to be **FINE**, **HANDSOMER**, and infinitely more **BEAUTIFUL**. And one says popularly, that Pope's Rape of the Lock is an **ELEGANT** poem, and Milton's Paradise Lost a **FINE** one. Greville's

Stanzas to Indifference are however exquisitely **PRETTY**, and some parts of Mr. Whalley's Ode to Mont Blanc, uncommonly **BEAUTIFUL**. Burke—whose own compositions include every species of excellence—says, that **BEAUTIFUL** objects are comparatively small, but to minute perfection I should give the adjective **PRETTY**. Insects of various colours, and delicate formation, butterflies above all, are justly termed **PRETTY**. Some shells too, slight in their texture, and of tints as tender, claim this epithet, and can claim no more; for, while the apple and peach bloom have among vegetables the same pretension—an orange-tree richly furnished, growing in the natural ground as I have seen them on the Borromæan Islands to a considerable height, and rose-trees in the Duke of Buccleugh's pleasure-grounds, or those of Hopeton-House, are decidedly **BEAUTIFUL**. One large and

and wide spreading beech-tree, or full-bodied oak, single in a verdant meadow, I should select for a **FINE** object to repose the eye upon, in autumnal seasons when the tint begins to shew more richness than mere maturity produces, and excites a train of reflections full of pensive dignity: while the old-fashioned avenue of lime-trees long-drawn and feathering down so as to hide all stem, makes a **HANDSOME** appearance in July, when filled with fragrance and redolent with bloom. Were we speaking of architecture, I should direct foreigners to call the Pantheon at Rome a **FINE** building, Saint Peter's a **BEAUTIFUL** one, our own in London dedicated to St. Paul a very **HANDSOME** edifice, the Redentore at Venice, planned by Palladio—and our own sweet **Doric**, done by Inigo Jones—I reckon **ELEGANT** fabrics; while King's College Cambridge, elaborately **PRETTY**, gives delight

to every beholder. The word **HANDSOME** certainly annexes fewer ideas of pleasure than the rest, because we have appropriated it now and then somewhat meanly. We say a **HANDSOME** kitchen certainly in English, and a **HANDSOME** piece of roast beef; nor do we give higher appellatives to a large woman painted by Rubens with more strength of colour than dignity or grace. When we speak of a **HANDSOME** house and gardens, our hearers turn not, I believe, their imaginations to recollect Villa Albani or even Castle Howard, while a drive round London realizes the idea at less expence of trouble nearer home. But, after all, the words

BEAUTY, GRACE, EXPRESSION; CARRIAGE,
ELEGANCE AND SYMMETRY;

ARE substantives on which so many volumes have been written, that one would think it impossible it should be still agreeable to read about them; yet is every writer tempted to extend on such a subject—every student attracted to continue a page where those names begin the leaf. And it is perhaps not wholly tedious or uninteresting to observe, that more, much more is required to describe BEAUTY, than is comprehended in the common acceptation of the adjective *beautiful*: for, while SYMMETRY suffices to constitute a perfect form in many works of nature, and some of art—as the mountain at the head of Loch Lomond in Scotland, and the Antonine column at Rome—far more is demanded

demanded by connoisseurs who deal in animated excellence. A horse, for example, is scarcely allowed to possess true BEAUTY, till his owner can boast for him a brilliancy of coat, whatever the colour may be—a decided ELEGANCE as well as SYMMETRICAL proportion in his shape—GRACE presiding in every motion, with eyes and ears expressive of a long-traced lineage, and even of apparent sensibility to his own praise and value. Haughty CARRIAGE is indispensable to brute perfection. The peacock is handsomer than the Chinese pheasant, because he is prouder; and the feline race take much from their own BEAUTY, by substituting the EXPRESSION of insidiousness instead of pride.

Indeed we are not correct when we require only EXPRESSION in a human face, for there are EXPRESSIONS which disgrace humanity. Among our own species we must meantime confess, that we love a lofty

con-

consciousness of superiority, just stopping short of a vain-glorious ostentation. **OS HOMINI SUBLIME DEDIT, &c.** The late earl of Errol, dressed in his robes at the coronation of king George the Third, and Mrs. Siddons in the character of Murphy's Euphrasia, were the noblest specimens of the human race I ever saw:—while he, looking like Jove's own son Sarpedon, as described by Homer—and she, looking like radiant Truth led by the withered hand of hoary Time—seemed alone fit to be sent out into some distant planet, for the purpose of shewing its inhabitants to what a race of exalted creatures God had been pleased to give this earth as a possession.

With regard to mere **GRACE**, I am not sure which produces most pleasing sensations in the beholder—which, in a word, gives most delight—well varied and nicely studied **ELEGANCE**, carried to perfection, though by

by an inferior form, as in the younger Vestris—or that pure natural charm resulting from a SYMMETRIC figure put into easy motion by pleasure or surprise, as I have seen in the late lady Coventry. To both attesting spectators have often manifested their just admiration, by repeated bursts of applause—particularly to the countess, who, calling for her carriage one night at the theatre—I saw her—stretched out her arm with such peculiar, such inimitable manner, as forced a loud and sudden clap from all the pit and galleries; which she, conscious of her charms, delighted to increase and prolong, by turning round with a familiar smile to reward the enraptured company.

For she was fair beyond their brightest bloom,
This Envy owns, since now her bloom is fled;
Fair as the forms which, wove in Fancy's loom,
Float in light vision o'er the poet's head.

Whene'er with sweet serenity she smil'd,
Or caught the orient blush of quick surprise,
How sweetly mutable ! how brightly wild
The living lustre darted from her eyes !

Each look, each motion wak'd a new-born grace,
That o'er her form its transient glory cast ;
Some lovelier wonder soon usurp'd the place,
Chas'd by a charm still lovelier than the last.

In her description alone might then all
our synonymy be happily engaged ; and
truly might we say that her unrivalled, her
consummate BEAUTY was the effect of per-
fect SYMMETRY, spontaneously producing
GRACE invincible, although her MIEN and
CARRIAGE had less of dignity than sweet-
ness in it ; and the EXPRESSION of her
countenance, illuminated by the brightest
tints, although lovelily mutable, as Mason
says, in verses alone worthy the original—
was always the EXPRESSION of pleasure
felt or pleasure given. Her dress was sel-

dom

dom chosen with ELEGANCE, as I remember; and I recollect no splendour except of general BEAUTY about her.

BLAMELESS, GUILTYLESS, EXEMPT FROM
CRIME,

ARE qualities, or rather situations of the mind, to which no human beings I suppose ever had any claim—if we were to speak with strictness—except the original parents of our race, when fresh from the Creator's hand—or that only spotless, sinless creature, made to promote our restoration to the state *they* fell from, *Blest Mary! second Eve*, as Milton (after Boethius) calls her. With regard, however, to accusations of particular guilt, or even fault imputed with injustice, many men are BLAMELESS—Socrates and

Sir Thomas More eminently so; and to be **GUILTY** of the crimes for which they suffered, has fallen to the lot of many in this world no doubt, beside those which every one can name: the martyrs come not into the list, because *they* most of them provoked their fate, by holding an opinion *criminal* enough in the sight of their Pagan persecutors, who considered their insults to Jupiter and Juno as highly impious and atheistical; for *those* murderers had not, like the people now in power at Paris, dismissed *all* religion: abominations had they in plenty,—but they worshipped something:—The *abomination* of *desolation* prophesied of by Daniel, and referred to by Jesus Christ, was not then come into the world;—nor were men's hearts so petrified as to produce a prince for public execution **EXEMPT FROM CRIME** towards any earthly being, and not only **GUILTY** of tyranny in his own person,

person, but earnest even for the limitation of his own prerogative; little reflecting that power must be *somewhere*, and that, giving it from himself, he put it in worse hands—BLAMELESS therefore towards the aggregate of mankind he was not—We may all justly accuse him of deserting his post—excellent, self-subdued, saint-like mortal as he was—we may thus far BLAME him; while a more perfect INNOCENCE, a more praise-worthy carriage towards his ungrateful subjects, could not have been displayed:—nor was his meekness founded on pusillanimity—he met death like a man certain of its consequences; and while apparent insipidity often meditates dreadful revenge, as we see sometimes in women sensible to nothing *but* injuries,—like white of egg, that by a peculiar process becomes a powerful dissolvent—acting even on the tough body of myrrh; Lewis the Sixteenth

shewed

shewed not only Christianity, but heroism in his forgiveness. All these words may be therefore safely predicated of him, so far as human nature can admit them.

BLAZE AND FLAME

APPEAR to be synonymous, yet are scarcely so in a literal, and certainly not in a figurative sense. We say indeed with equal propriety that the house is in a **BLAZE**, or that 'tis in a **FLAME**. Both mean light bodies set on fire, so as to produce luminous effect. Yet all know **FLAME** to be the mere volatile parts of the fewel rarefied so as to kindle easily. Sir Isaac says, **FLAME** is no other than red hot smoke: but there are bodies which do not fume copioufly, while others do; and we use the two words when we say gunpowder is set

in a **BLAZE** most quickly when the heat is communicated by a spark; while spirit of wine takes fire by the **FLAME** of a lighted candle, as some tempers are provoked to violence by fierce opposition, some others by a hint dropt more obscurely: all this goes right as to the literal sense of our expression. With regard to the figurative—should a foreign gentleman unluckyly listen while an English friend happened to be speaking of his favourite lady, and in a gay humour called her an old **FLAME** of his, which men do commonly enough; and should the uninformed stranger in a spirit of imitation think it a good notion for him to call her his **BLAZE**; not the gravest of the whole party would probably forbear to laugh, though not one person in the company could give a reason why—but that it is not customary. Doctor Johnson affirms hastily, that this noun is never appropriated to the passion of love, and perhaps it may

be so:—the verb is used most certainly, nor would the most accurate converser scruple to assert that Rufus's troublesome passion for his Nævia **BLAZES** out at every turn so, that there is no such thing as escaping the **FLAME**. Shakespeare brings both words into contact when describing popular fury:

—In his *Coriolanus* one says, “ They are in most warlike preparation truly, and we shall come upon them in the very heat of their division; the main **BLAZE** of it is past indeed, but a small thing would make it **FLAME** out again.”

BLISS, HAPPINESS, FELICITY,

ARE three the strongest words mankind have been able to invent for a sensation they know so very little about; and we may observe that the first of these has been long ago

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nearly

nearly discarded from common talk, as too sublime and perfect, being now used only in a solemn sense, and with allusion to eternity—But if **FELICITY** could be ever found on earth, it might most justly be expected from a marriage of two persons eminently qualified to make each other's **HAPPINESS**, in a union first formed by love, continued by friendship, and so cemented by virtue as may give the partners a well-founded hope of everlasting **BLISS** in the world to come.

BLOCKHEAD, DOLT, DUPE, GULL.

OF these harsh appellatives, the first is most in use, and justly—for they are by no means strict in their synonymy, though too much resembling one another in effect. A man may however be **DUPE** to an artful courtesan, or a projecting chymist, without being

being a **BLOCKHEAD** at his book at all, or apparently **DOLISH** in company :—Now such a character might with most propriety be called a **GULL** ; but that unlucky word, derived from the old French *guiller*, is grown obsolete likewise, and since Ben Jonson's days dismissed our language without leaving a successor of equal value.—He uses it in comic dialogue with excellent effect, and I feel sorry that 'tis turned into the streets and alleys of London, with the first letter changed :—in *that* sense Fielding confirms its degradation.

TO BOAST, TO BRAG, TO VAUNT, TO PUFF.

THE first and third of these are best to recommend for use of foreigners ; there is a gross vulgarity in the other two, unless applied with particular care and attention.

The reason is, they are but too expressive; so much so I suppose, we have worn them out, and they are gone with our dirty cards down to the second table. It is observable mean time that Italians always speak genteel English, although broken as we call it, while Germans choose the coarser word if one can be found synonymous. The reason is simply this,—a Roman or Florentine naturally catches at a Latin derivation; an inhabitant of Dresden or Berlin at a Saxon or Dutch etymology:—the first tells you he **DEVIATED** exceedingly from the right path between Warwick and Kennelworth, if he means to inform you how he lost his way; a Prussian will say that he **SWERFED**. Of the verbs before us, an Italian would soon find out that a dirty postillion **VAUNTED** of his horsemanship; while an honest Hanoverian would see nothing in the late pompous accounts of Abyssinia given by a modern traveller of eminence, but that the

writer

writer was a **PRAGGING** fellow, just as he would say of Sir Sampson Legend in Congreve's **Love for Love**, *who* to fright old Foresight, says, "I know the length of the Emperor of China's foot, have kissed the Great Mogul's flipper, and rode a-hunting upon an elephant with the Cham of Tartary—Why, body o'me ! man, I have made a cuckold of a King, and the present Majesty of Bantam is the issue of these loins." Such **BOASTS** as these, however, are at worst only contemptible ; but the word **PUFF** is come into discredit for *dishonesty* of late, since for the newspaper trick of calling undeserved attention to violet soap, or other equally paltry commodities, we have adopted the term **PUFF**.

BOLD, SAUCY, AUDACIOUS, IMPUDENT.

“ **Y**OU are a **SAUCY** fellow,” says dying Catherine in Shakespeare’s *Henry the Eighth*, when a messenger running in hastily forgets his due obeisance to the expiring Queen, who adds with equal dignity and pathos—“ *Deserve we no more reverence?*” **A BOLD** man is one who speaks blunt truths, out of season perhaps, and is likely enough to be called **SAUCY**, though naturally unwilling to be so. Clytus was **BOLD** when he thwarted Alexander’s pride at the feast; and Sir Thomas More lost one of the wisest heads ever worn by man, through his honest boldness, or **BOLD** honesty. **IMPU-
DENT** is chiefly appropriated to coarse vices in conversation; that adjective and its synonymous substitute **AUDACIOUS**, are used by us chiefly on rough occasions, where

virtue

virtue has no place. It had a higher rank in Latin: *Unus et hic audax* says Ovid, mentioning a stout-hearted mariner willing to face that storm which threatening kept the rest at home; but we have degraded it from its original rank, and say familiarly, An **IMPUDENT** young man last week in Ireland forced a fine girl away from her parents' house, and married her wholly without *their* consent, and half without her own: because he fancied her possessed of a considerable fortune. When the mistake was at length discovered, he **BOLDLY** brought her back ruined,—replied to the remonstrances of her old father with a **SAUCY** air, and **AUDACIOUSLY** denying his marriage — turned her back upon their hands, quitted the island, resolving to scorn all thoughts of reparation, and to return no more.

BOOK, VOLUME, WORK.

THESE words may easily be confounded certainly, yet would the mistakes be of more consequence to literature than to common discourse; for although **BOOK** by its derivation apparently means the flat form, originally made of *beech* wood, in which the **WORKS** of learned men are now regularly comprised, it has assumed another sense beside, and points out the sections into which those great **WORKS** are divided.—We say the fifteenth or twentieth **BOOK** of Homer's Iliad, and tell how Herodotus called his nine **BOOKS** by the names of the nine Muses, &c. while **VOLUME**, derived *a volvendo*, from the rolling them upon sticks as a mercer rolls silk, only that the parchment was kept firm by two ram's horns at the ends, signifies the quantity

quantity of books divided by the author into portions, and called VOLUMES. Before the art of printing, which is a very late one, was known, a library consisted in an immense number of these VOLUMES:—the earliest we read of is *the House of Rolls* in the scripture mentioned by Esdras, and supposed to be built by Nehemiah—a library having been always an appendage to a church; and accordingly the library of the Vatican is now one of the most splendid in Europe. The Ptolemæan and the Alexandrian Libraries have filled the world with their fame—perhaps with their smoke too, since as Pope says one might

From shelf to shelf see greedy Vulcan roll,
And lick up all their physick of the soul.

But those who signalize themselves in the cause of *liberty* falsely so called, have ever waged war against book learning; and when democracy burns with most fervour, it

it points the fire towards all repositories of literature, and combats the Arts, the Altar, and the Throne, as if it considered them united very closely. See the insurrection of Jack Cade in England—the Mountain Faction in France, and every other burst of popular phrensy. Meantime, the materials of which books were made being changed from stone, on which the long-revered and now first insulted Decalogue was given, and treaties engraved between Greece and Persia, as our Marbles at Oxford can testify—vegetable substances were put in place of mineral ones, and the burning of books became a punishment for authors; and so grievous a one did poor Labienus find it, that we read how he shut himself up in the tomb of his ancestors, and actually pined his life away between grief and rage for loss of his dear VOLUMES, though he had not neglected while in his possession to get them all by heart, so that his

his counsel did cry out, “*You had better burn the man too.*” There is still a saying I believe among the learned—*Legere et negligere nec legere est*: and the Spaniards themselves cry out, *Libro cerrado, no saca letrado*. “We endure reproofs from our friends in leather jackets (said a scholar to me once), which we should never support if pronounced by contemporaries in lace and tissue;” and so it is that the little virtue and knowledge we do possess, has been bestowed on us by good authours, to whom we are obliged for our best spent moments certainly; and upon a close review we shall find those hours least to be repented of perhaps, which have been past in our studies.

His study ! with what authors is it stor'd ?
In books, not authors, curious is my Lord ;
To all their dated backs he turns you round,
These Aldus printed, those Du Sueil has bound.

POPE.

For

For to know the booksellers' marks about fifty years ago, was a kind of learning in itself; and many contented themselves with collecting volumes curious only in their exterior, from bearing the *exergue*, or symbolical device by which the exquisite workmanship of Morel or Frobenius, or above all the celebrated Aldus Manutius, was acknowledged. Morel gave the mulberry-tree, being expressive of his name, as Voconius Vitulus, mintmaster at Rome, marked his coins on the reverse with a *calf*; but I was senseless enough never to enquire what relation the anchor and dolphin has to Aldus Manutius, although Count *Manucci*, who perhaps at this day gives the same arms, went with me to the Laurentian Library at Florence, where I had so good an opportunity of informing myself. I did learn the falsehood of what Scaliger advances, that Erasmus corrected the press for him—the

librarian

librarian told me it was a gross mistake. Du Sueil was a French Abbé, who about the beginning of the 18th century carried to great perfection the art of gold ornamenting, or as they then called it *antiquing* of books, to which custom Mr. Pope alludes. For the rest—it really is no unpleasing reflection to run over the honours paid to those who have in any way contributed to promote literature, or even to adorn it. Thus at Salzburg in Bavaria a book-seller was long, and as far as I could learn is *still*, distinguished from the vulgar and mechanical trader; and is exempted, which the modern booksellers would possibly value more than empty honours, from paying divers taxes and impositions laid on other trading companies: while Francis the First of France, who loved letters, and I believe expired in the arms of Guicciardini, for whose works he had a prodigious value, brought the booksellers under

under his own immediate authority, and granted them out statutes himself.—*Enough of this synonymy, in a talking book*; for as the Spanish proverb says

Hablen Cartas, y callen Barbas.

BRANCH, ARM OF A TREE, BOUGH,

ARE nearly if not entirely synonymous: the two first have the same root as to etymology I believe; and BOUGH is a Saxon word not far distant in meaning certainly. A foreigner may use which he pleases in the strict and literal sense; and yet, the instant they become figurative, none will do but the first upon the list before us. We say that every BRANCH of the Mississippi is larger than our European rivers are, if exception be made for

the

the Danube; yet where the vast body of waters, brought into the Atlantic by the river St. Lawrence, rolls its enormous tribute to the ocean, it appears an **ARM** of the sea. **BOUGH** admits of no such use; although in some remote provinces, when a man is in particularly high spirits, and seems to entertain flighty notions of his own greatness, we say he is got up among the **BOUGHS**. The various ramifications of science are familiarly termed **BRANCHES** of literature; and every clerk in every office signified through the court register, knows the precise value of what he in true office cant calls a **BRANCH** of busines. The collateral relations to a great family are **BRANCHES** from the old genealogical tree; and where they consider themselves as such, it is seen in the attachment shewn by them to the parent stem: this is still frequent in Wales and Scotland where, if these new-fangled notions of liberty and independence pervade not, good

examples may yet be given perhaps of firm adherence to our old national constitution, church and king ; remembering that reverence is due to government, and veneration to the trunk of sovereignty, however some of the BRANCHES, decayed by time or injured by storms, may to a fastidious taste and hasty-judging eye, appear to be disgracing its general form and majestic beauty. Cutting them off will at any rate be worse ; the circulation of vitality must stop, and every twig must feel the sad, the certain effect.

But the censurers will say we have BRANCHED out too far from our subject ; and by that censure foreigners will find that this noun makes a verb of common use, which ARM and BOUGH are incapable of doing.

BRAND, FIREBRAND, STICK SET ON FIRE,

ARE exactly synonymous with regard to the literal sense ; yet the first being used poetically, and the second very seriously, and both being taken for figures of people who delight in confusion, and are from the *heat* of their own passions, and proneness to create *warm* disputes and *hot* contention among their neighbours, justly termed *incendiaries*—my foreign readers must be careful not to dignify a **STICK** or faggot lighted in a farmer's chimney by the name of **FIREBRAND** : although were they writing, or even relating, a story of dangers in a wood by night, happening to those who traverse the pathless wilds of Africa or America, it would be perfectly right to tell, that having caused large fires to be made, they lay all night beside them ; resolving, if any wild

beast should venture at disturbing their repose, to throw an ignited **BRAND** full in his face, which would force him to retire much quicker than any arms that could be used.

Meantime these words are perpetually used in a figurative sense. We say, and justly, that the French are become a cluster of **FIREBRANDS**, darting out upon all the other nations of Europe, where by unseen power combustible matter appears to teem in a manner never observed before, preparatory as I should suppose to a general conflagration of men's minds, meant to precede that of the material world. All is in a state of fermentation. Monarchs assassinated in one country—baffled and degraded in another—dying under suspicion of poison in a third—publicly and solemnly executed in a fourth—within these last four years! The kindled **BRANDS** flung at our own island—and blockheads even there ready to blow; for fear our natural phlegm and fog, even

without

without much effort of virtue, or credit to our skill, should suffer it to extinguish of itself. How ought such characters to be abhorred and shunned! and how, if decent times in Europe ever should return, how would their conduct contribute

TO BRAND OR TO STIGMATIZE

MEN so unfeeling to their country's danger; so desirous of a name, though purchased by her undoing! For this word glides most naturally into a verb; the more naturally, perhaps, because alluding to our custom of burning in the hand those who have committed certain crimes, which operation is called **BRANDING** the person. To **STIGMATIZE** is for the most part a figurative expression, used generally in an ill sense, though taken from the famous story of St.

Francis, who received by miracle, or was said to have received, the STIGMATA, or five sacred wounds of our Lord Jesus Christ, impressed by a seraph on his hands, feet, and side, as *marks* of favour from above. A tale which, however discredited by the present age, was less doubted and I fear much better known, propagated no doubt with much more earnestness, about the year 1590, than were the truths of that gospel for which St. Francis was willing to renounce, in a truly literal sense, this world with all its corruptions and offences.

TO BRANDISH, TO FLOURISH WEAPONS
ABOUT.

VERBS denoting mean actions of pretended valour, which only tend to make the actor ridiculous; at least they are so accepted in

in familiar and common chat: in poetry the first word has a serious sense enough:

He BRANDISH'D high his steel——

Yet it is even there very near to a ludicrous image, and must be used cautiously or all will laugh; it is so closely connected in affinity with what we call VAPOURING and FLOURISHING, in order to obtain an ill-deserved character among our companions for

BRAVERY, VALOUR, FEARLESSNESS,
FORTITUDE, INTREPIDITY AND
COURAGE.

OF these glorious qualities who is there would not delight to discriminate the different features, and trace the near approaches to synonymy? as the six brothers are indeed

wonderfully alike, though not essentially the same ; as Ovid says,

Facies non omnibus una,
Nec diversa tamen qualem decet esse fororum.

And here conversation comes in to fix the rule : for if foreigners, when they see a sea-boy mount the mast in a hard gale, attentive to his duty and reckless of the storm, say he is a man of **VALOUR**, they mistake the phrase ; and must begin to learn from custom, more than science, perhaps, to call him (as he certainly is) a **BRAVE** little fellow. When told too of lord Peterborough, that he endured the painful operation of lithotomy without shrinking or fainting, having previously stipulated that he should not be bound ; and that though free he never impeded the surgeons, but turned by their direction to receive each pang they were obliged to inflict—we must remember that

the

the virtue he then displayed was **FORTITUDE**, not **BRAVERY**:—while an agile rope-dancer, and those light active fellows that vault through a hoop set on fire, or fly over eight horses' backs and one rider, for five shillings a night, are mere instances of **FEARLESSNESS** growing out of habit, and acquaintance with that mode of exerting it. How they would face danger in any other shape I know not, but true **COURAGE** despises it in all: and though marshal Turenne might perhaps have been laughed at by a modern glazier's apprentice, were he set to clean a two pair of stairs window, outside upon a tottering board, as may be frequently seen in the city of London—Cæsar would have been laughed at only for his awkwardness, I trust, for fear seemed to find no place in the heart of Cæsar.

Great Julius, on the mountain bred,
A flock, perhaps, or herd had led;

He

He who control'd the world had been
But the best wrestler on the green,

says Waller: yet he would have been the *first* and *best* in every situation, I doubt not. While such however is the value of words, that they alone give well proportioned praise to heroes and to martyrs, let no one say *synonymy* is of small importance. Examples, meantime, of firm and patient sufferance may be found equal even to the most raised expectation among the female sex, and that among women most delicately bred too; witness Mary queen of Scots and Anna Boleyn, who both met death in his most dreadful form, perhaps, with unabated **FORTITUDE**, though neither of them would probably have shewn **COURAGE** in a battle, or have been able to look without evident marks of terror in their countenances upon those acts of **INTREPIDITY** often displayed in war.

Heaven,

BRITISH SYNONYMY.

25

Heaven, when its hand pour'd softness on our limbs,
Unfit for toils, and polish'd into weakness,
Made passive **FORTITUDE** the praise of woman.

Yet is this quality, however estimable, only a single ingredient among the rest; which, joined together, compose a character of perfect **COURAGE**:—while **BRAVERY** may be daily found among the coarsest mortals, among brutes; for never yet did modern pugilist or Roman gladiator go beyond a high bred game-cock, bravest of terrestrial animals! in that undaunted power of resistance and self-defence, that pertinaciousness of attack, and resolution never to yield, which constitutes real **BRAVERY**. **VALOUR**, positively so called, differs from all these, I think, but least from this last named energy: it is confessedly sought in its proper place, the field; and whilst I should be tempted to give the Spartan Boy or London 'Prentice as instances of sturdy **BRAVERY**, Charles of Sweden should remain my example of heroic

VALOUR.

VALOUR. When hopeless and even careless of success, he fought against fire and sword to defend his intrenchments at Bender, 'twas thirst of fame inspired his frantic

VALOUR. When Isadas the Lacedæmonian, starting from his bath at sound of the warrior-trumpet, rushed naked against an armed force of well-disciplined troops, and mowed down multitudes in his fit of glorious phrensy, such **VALOUR** forced a statue from his country, while its government with equal justice punished his contempt of decorum.

“Rise thou in thy strength, thou mighty man of **VALOUR**,” cries the angel to Gideon, the Israelitish hero: and one annexes no other idea than that of **VALOUR** to the fictitious knights of the twelfth century, Amadis de Gaul or Belianis of Greece, who killed dragons, rescued damsels, &c.—whilit **INTREPIDITY** is a quality of the *mind*. Yet even that fervour of a gallant soul, by which Sir Edward Hawke was happily impelled to at-

tack and vanquish far superior force, 'mid rising tempests, falling darkness, and the just terror of experienced mariners, a lee-shore;—that generous, that magnanimous sentiment which prompted the prince of Orange, in his early years, to oppose the conquests of Louis Quatorze, project the drowning his whole country to save her from invasion; promising to open her sluices by degrees, and lay his own little body in the last dyke;—this nobleness of nature, this spirit of **INTREPIDITY**, must yet be seconded by a power of invention, a coolness of resolution, an unwearyed temper to persist in each greatly-formed design, before we can venture any mortal man as a right example of *perfect, genuine, and uncontrovertible COURAGE.*

To this distinguished honour, however, great as it is, John duke of Marlborough, Frederic the Third, king of Prussia, and far beyond them both the first Roman Cæsar, purchased

purchased the just pretension—by a series of years spent in continual alarm, danger in *every* shape, and contempt of it on every occasion. Tedious though active hours passed in perpetual wars ; long habits of a camp, with all its train of certain, its constant preparation for uncertain, evils ; well tried and habitual FEARLESSNESS of accidents ; FORTITUDE to support ill health and pain, even equal to that VALOUR with which that general often tempted perilous situations—compose the life and character of immortal Julius, whose personal BRAVERY during the execution of his great designs, failed not to second with resistless power the INTREPIDITY with which his soul had conceived them ; leaving thus, by a steady yet animated COURAGE, an example which two or three men alone have been found able to follow (and that at a distance) for eighteen hundred years.

BROILS, QUARRELS, CONTESTS, TUMULTS,
INSURRECTIONS.

“ THIS will grow to a BROIL anon,” says Mrs. Quickly, when Pistol strikes out a quarrel at her house all about nothing. So true is it that a CONTEST is lowest on the scale of this stormy catalogue, which may however warm up into a QUARREL, and that folly end in a petty BROIL, or BRAWL, which means nearly the same thing, if half a dozen more hot-headed fellows engage in it. This last is chiefly a word signifying disputes among coarse *women*,

Who scold and BRAWL both night and day,

as the song says of them. Both words derive from the obsolete French *brauler*, or the modern *se brouiller*; and it is devoutly to be wished

wished that all the synonymy belonging to it may for ever keep in Paris, and among her poissardes—not infecting with any disposition towards such meanness and scurility her peaceful neighbours.

BROOD, CLUTCH, PROGENY OF FEATHERED ANIMALS.

IT is distressing enough to foreigners when they find us arbitrarily calling the young domestic fowl which follow a turkey a fine BROOD, when we talked but two minutes before of a CLUTCH of chickens, and perhaps cry out in the next breath, Here's a *flock* of young geese on this water! The first of these words however must be their decided choice; as in saying *that* they can-
not

not be wrong: the last word does not strictly allude to the goslings, but means the number all together; and the second word is only used from the trick a hen has to herself almost, of calling her little ones so *closely* round her in times of danger, that you may CLUTCH or make a handful of them, as we say. Mr. Addison, who was more an elegant author than good naturalist, teaches them in his Spectators to say a BROOD of ducks, when he expresses his admiration of the providence by which all the works of heaven are governed; and he is the best language master: though that very paper betrays the little skill with which he looked on such matters in a thousand instances.

BROOK, RIVULET, STREAM, RIVER,

ARE much in the same manner synonymous, so far as relates to poetical use, &c. but Mr. Locke shews us how to separate them in conversation, and how they really separate by nature, when he tells us that “SPRINGS make little RIVULETS, and these united form BROOKS; which coming forward in STREAMS, compose great RIVERS that run into the sea.” Doctor Johnson, whose ideas of any thing not positively large were ever mingled with contempt, asked of one of our sharp currents in North Wales—Has this BROOK e'er a name? and received for answer—Why, dear Sir, this is the RIVER Ustrad.—Let us, said he, turning to his friend, jump over it directly, and shew them how an *Englishman* should treat a *Welch RIVER.*

TO BUSTLE, TO BE BUSY, TO BE EMPLOYED
OR STIRRING, TO BE NOTABLE.

THESE all seem female qualifications, or at highest—commercial ones. A NOTABLE woman, say we, is of admirable utility in a small shop of quick trade, and numerous customers: such a one will BUSTLE better through life than her husband, and be STIRRING earlier in a morning, because she is not like him tempted to drink over night: her BUSY fingers ever EMPLOYED will find time to work even while she sits behind the counter, if she has in her that true spirit of housewifery which distinguishes the female sex: for whilst men think with our great Lord Bacon (at least in general) that riches are for spending, and spending is for honour, women for the most part consider riches as good for mere accumulation and saving. The merchant therefore

G 2

says,

says, Riches having wings to fly away, we will send some flying forth to fetch in others—while his wife, when suffered to preside in such matters, makes haste to clip the feathers, and depends on parsimony rather than hazard for future provision of wealth. This temper therefore, though destructive in commerce's extensive schemes, is yet excellent in the petty paths of a lucrative life ; and such women are not difficult to find in London or Amsterdam.

CALM, SERENE, TRANQUIL, PEACEFUL,
QUIET, STILL.

MR. ADDISON has been censured, and not unjustly, for giving the two first epithets to his angel—

Calm and serene he drives the furious blast—

because,

because, says the critick, those words being strictly synonymous, the poet has in this too much celebrated simile been guilty of unpardonable tautology—yet are the words merely misapplied, or rather applied unluckily than ill—for if in far inferior verses you should read that

When CALM the winds, SERENE the sky,
Our thoughts enjoy TRANQUILLITY:
Thro' the STILL hours when PEACEFUL night
Does man to QUIET rest invite—

we should discover in these lines, however flat and insipid, no glaring fault of the same kind, although their brevity brings all the accessory words crowding together.— Perhaps indeed as adverbs they may have a closer affinity—yet I see no reason for it: to use them as adjectives seems the more obvious sense, and then they harmonize well enough.

CANDOUR, PURITY OF MIND, OPENNESS,
INGENUITY, SINCERITY.

THESE terms again, though pleasingly analogous, are not allied in an exact synonymy: and we might add with propriety UNRESERVEDNESS too, a quality much like the others, but forgotten upon the list. This last is however particularly valuable in youth, and engaging beyond all others to people entrusted with the guidance of young minds; yet would such conductors do well to remember that innocence is intended one day to ripen into virtue, and good parts be matured into wisdom—so that if a young man can keep his PURITY of MIND and CANDOUR, both which imply but *whiteness*, not *transparency*, till five-and-twenty years old we will say—it is a great matter in this wicked world, and it is enough; for who

in

in these days will dare to wish a window before his breast, as that old Roman did who desired every passer-by might witness his most secret thoughts? Such OPENNESS of temper would ruin all our friendships, since 'twere no prudence to confide in him who professes total UNRESERVEDNESS; and although disguise is mean, we must own that nakedness is no less indecent: and with perfect INGENUITY do I confess my persuasion, that those who harangue loudest and longest in praise of bold SINCERITY desire more frequently to *practise* than *endure* it; to be upheld in their privileges of prescribing to their neighbours, and of dealing out blame with more sincere than tender kindness, rather than feel any wish to be told their own faults, and profit by the information.

CHOLERICK, PASSIONATE, IRASCIBLE,
INDIGNANT, ANGRY, WRATHFUL,
VIOLENT, HASTY, TESTY,
PEEVISH, FRETFUL.

OF these unpleasing words some are synonymous to each other and some are not: the first is the least I think, the second most in use. A man merely of a HASTY temper is often termed PASSIONATE, though that quality implies a mind little under its own controul upon any occasion; and people easily endure to have their neighbours give them a character for being PASSIONATE, when in my acceptation of the word they are nothing less. An IRASCIBLE disposition is often attributed to nations, or to districts. Natives of Wales are justly charged with promptitude to sudden resentment,

ment, while the Portuguese have been observed coolly to study for a moment of future revenge ; and I have myself heard General Paoli praise a Corsican for having professed himself contented to die, could he in *his* last pangs be gratified with seeing his *enemy's* agonizing grin : that was the very phrase. CHOLERICK has, by frequent adaptation to ludicrous characters on the stage, contracted somewhat of comical, that excites laughter merely by pronouncing it :—so in a smaller degree does TESTY too, which idea the fancy feels ever disposed to connect I think with old age, and snappish though toothless ill-humour ; whilst the word PEEVISH best expresses female frowardness, and delicacy worn too thin to endure the handling. ANGRY has a much more enlarged signification. We say an ANGRY father, an ANGRY sky, an ANGRY viper, or an ANGRY wound : but FRETFUL is with most propriety attributed to feeble infancy, or helpless

less sickness—when the weak though painful cry for assistance is ill understood, or brutally neglected.

INDIGNANT meantime derives from a higher stock, and feels a wicked world as 'twere *unworthy* of its favour. Jugurtha was INDIGNANT when he contemplated the venality of Rome, and Juvenal INDIGNANTLY satirizes her groffer vices. Cato's great soul, INDIGNANT of the age he lived in, left the earth as fable supposes Astræa to have done: he died of INDIGNATION. Let not meanwhile a common mortal of these common times fancy himself privileged to imitate such examples; or heat up a temper naturally CHOLERICK into studied VIOLENCE for small offences, and call himself INDIGNANT; lest though he fright his wife perhaps, and harass his servants, as the Rambler says—the rest of the world will just look on and laugh;—till the petty *chagrin* which first agitated

his ANGER—though apparently derived from an Italian word *sciagurina*, meaning a slight misfortune—end in serious disadvantage, and open mortification.—But 'tis time to call in the word of all our synony-
my most grave and solemn, while WRATH-
FUL really seems as if set apart in our lan-
guage to represent and describe nothing less
than Almighty Power offended:—'tis there-
fore seldom used except on occasions when
we conclude the WRATHFUL Deity disposed
to punish sinful man for so long insulting his
endurance of their guilt and folly.

CIRCUMSTANCES, ADJUNCTS TO A FACT,
APPENDANTS,

A R E very nearly if not completely sy-
nonymous; yet has the first of these words
in common conversation so swallowed up
the

the other two, as to render them unheard of and forgotten—besides increasing and enlarging its own consequence in our language, so as to take up more room than was originally allotted to its occupation. **CIRCUMSTANCES** are only those adventitious minutiae which *surround* a fact, as a glance upon the etymology will soon convince us. You cannot accuse a man of murder without knowledge of the **CIRCUMSTANCES**, say we—and truly—for there is no knowing how any action stands *relatively*, till the **CIRCUMSTANCES** to which it *relates* have been examined. All this is well. Commercial phraseology however, extending the influence of this substantive, pronounces a man rich or poor according to his **CIRCUMSTANCES**. Nor is this *very* wrong, because opulence will attract agreeable **APPENDANTS** round a person, who is now by a strained metaphor said to be in *easy circumstances*—a silly adjective for those who know

know not that they use it because the French have a way of calling competence *les coudes franches*, easy-elbowed ;—able to move in short,—contrasted against *genée*. Our news-paper dialect meantime improving this perverseness into downright absurdity, tells us that the minister is unlikely to hold his post *under* the present CIRCUMSTANCES—a phrase very difficult to comprehend—since however he may be said to lie *under* heavy censure as *under* the rod if you will ; a man cannot lie *under* CIRCUMSTANCES, because they are sure to stand *around* him, whatever be his situation in life or death, for so their very name implies.

ADJUNCTS are scarce named now but by Logicians in the schools ; they hold the same rank as Civilians' ACCESSORIA.

CLEAR, PELLUCID, TRANSPARENT.

THESE when applied to water are adjectives strictly synonymous: the German rivers have just title to them all, but we must use only the first if speaking of air or weather. Describing the Elector of Saxony's famous diamond indeed, every epithet expressive of perfection might be introduced: suffice it to observe, that this beautiful produce of nature, in size equal to the stone of a common apricot, is singularly **CLEAR**, and of the most **PELLUCID** whiteness; and that being set **TRANSPARENT**, its peculiar brilliancy, and freedom from flaws, is the more easily distinguished and admired.

CLERGY, PRIESTHOOD, BODY OF
ECCLESIASTICS.

WORDS differing I think chiefly in their application. We say the Jewish or Egyptian PRIESTHOOD, the Romish or Anglican CLERGY; and we call the Protestant Dissenting Teachers a BODY OF ECCLESIASTICS, with somewhat less propriety, because they for the most part having *no church* should rather be termed pastors, who feed their flock erratik on the hills, forbearing the fold of the shepherd. Meantime, as Atterbury says, this class of mankind has in all nations, all religions, and all sects, been ever esteemed highly venerable; and so did God personally among his own peculiar people protect those set apart by himself for his own service, that the most dreadful judgments were most suddenly

suddenly hurled against those who under the Jewish theocracy disputed the authority, or insulted the office of **PRIESTHOOD**. Nadab and Abihu died in the temple's porch for the last-named offence ; and Miriam sister to Moses was covered with a leprosy for the first. Korah, Dathan, and Abiram, princes of great dignity among their kinsfolk, were swallowed up alive by an immediate disruption of the earth under their tents, at the doors of which they stood defying that vengeance which they thought more distant. Nor does the learned Humphrey Prideaux scruple to assert, that the gross and unauthorized, and brutal insult committed by Cambyses on even the **Ægyptian PRIESTHOOD** though heathenish, was punished by Heaven in an exemplary manner, when returning home after his vexatious disappointments his sword slipped the scabbard, and wounding the great artery of the thigh caused his death. precisely

as

as he had intentionally destroyed by a stab in the same part, the helpless object of Egypt's adoration. Certain it is, that the Christian Apostle enjoins us to give no offence either to Jew or Gentile, and above all to any *church of God*. Whether Cambyses was bound by laws published so long after his death, we have a right to doubt ; but no one has a right to doubt whether the till-now unheard-of insults and cruelties practised on the Christian CLERGY in France are just objects of Heaven's vengeance, nor can any one imagine that God will suffer to pass unpunished impieties of so horrible a nature. "Religion and Society," says the great author of the Alliance between Church and State, "are so connected, that as in beginning of things Society supports Religion by the appointment of a BODY OF ECCLESIASTICS appropriated to church service ; so towards the end you shall see Religion in her turn supporting Society, which

on her removal will drop all to pieces ;" and so the event has proved. The democratic Frenchmen fell upon their CLERGY first, and, by the rapid strides made since their first attack, have shown mankind that, to insult the persons and despise the office of their pastors, is only a first step towards the denial of his authority who first appointed them ;—and although Religion by the warmth of some soils may be somewhat run to seed, wo to the daring hand that is stretched forth to pluck it up ! Whenever a Church falls, the State which neglects to maintain its venerable dignity, and I will add its decent splendour too, which niggardly withholds the fruit of the vine from him who labours in the vineyard, and meanly tries to starve its true ally, deserves the distresses which soon will fall upon it, and join in mutual ruin what ought to have been connected in happiness and power. For as the State punishes deviation from the rule

rule of right as *crimes* only, not as sins; it stands in need of assistance from the Church to correct sinful actions which are overlooked by the civil tribunal, though highly pernicious to society: and hence may be deduced the end and use of our Spiritual and Ecclesiastical Courts; such as those acting under the Primate, and called the *Prerogative* Courts for that very reason, because it was the State which first having sought alliance with the Church, is now bound to protect it; for together they must stand or fall; and our interest as well as duty is concerned in defending that hierarchy and well-ordered gradation, which when once touched by sacrilegious rapacity—we see what follows.

That the Romish Church may be, as all human institutions are, in some degree and in some points erroneous, can afford no excuse to its destroyers; they dispute no dogma, they understand not the nature of any

fault in its opinions ; they seize a helpless prey as does the vulture, without considering whether the bird is, as the fanciers call it, of *the true feather* :—sufficient temptation is to them its glowing plumage and delicious flavour ; nor can its consecration to sacred use preserve it from violation—

Peasants tread
Upon the necks of nobles : low are laid
The reverend *crozier* and the holy *mitre*,
And desolation covers all their land.

Far from our happy island may Heaven
avert such crimes and such calamities ! and
may we by our tenderness towards our
Christian brethren, the suffering CLERGY
of a neighbouring kingdom, show ourselves
in some measure deserving the honour of
contributing to restore their Church to order,
and maintain our own !

CLEVER, DEXTROUS, SKILFUL.

TO which might be added another pretty word well taken into our language without alteration of spelling, and called *adroit*. This adjective should not have been omitted on the list, as it will be very suitable to foreigners, and less approaching to vulgarity than **CLEVER**, which if applied to things high or serious, frights one. We say, The minister managed **ADROITLY** in procuring men eminently **SKILFUL** in the art of engineering, and equally **DEXTROUS** in the manual use of such machines;—for let a fellow be as **CLEVER** as he can, without practice no person will arrive at being neat-handed and **DEXTROUS** about any thing, least of all in matters where complicated machinery is in question: I have therefore little opinion of those contrivances and

modern inventions to prevent fire or thieves; particularly a piece of workmanship once shewn me of a ladder and fire engine combined, which alternately prevented the operation of each other.—Few things indeed are more offensive than those futile, and half impracticable devices to snuff a candle after some new method; by which tricks **CLEVER** fellows however are **SKILFUL** enough to get money from neighbours more rich than wife, who like the lady in Young's Satires

To eat their breakfasts will project a scheme,
Nor take their tea without a stratagem;

to the contriving of which we will leave them, and pass on to

CLOSE,

CLOSE, SECRET, PRIVATE.

AND here, instructed by Sir Francis Bacon, we might easily bring in this synonymy to illustrate the character of Henry the Seventh of England, who although a just man and eminently constant in his friendships, was so CLOSE, that even those who were admitted to pass PRIVATE hours with him never knew any thing of his SECRET counsels, or could pretend his future intentions even to gues at.

Such a man is best represented by one who walking with a dark lanthorn in the night, contrives to throw the light on his companions, and discovers their faces while his own keeps hid:—we must not suffer foreigners however to think the adverbs are exactly synonymous. CLOSE is an epithet they will often have opportunity to give

our atmosphere here in Britain; the other two would be ridiculous: the PRIVATE drawer of an escritoire too must be shut CLOSE we will add, or all the papers there, perhaps containing SECRET intelligence, will be discovered and expos'd.

CLOSE, COVETOUS, AVARICIOUS, STINGY;
PARSIMONIOUS, NEAR, NIGGARDLY,
PENURIOUS.

THE first and fourth upon this hateful list are strictly synonymous, and STINGY is a mean word: CLOSE should be used instead on't. The other terms are often confounded too, though the qualities differ exceedingly. The last-named prince was eminently PARSIMONIOUS even of his people's money, while his rejection of America's treasure proves him by no means AVAR-CIOUS:

rious :—but Catiline, *alieni appetens, sui profusus*, was a COVETOUS character, though delighting in expensive dissipation. Of all sovereigns Galba seems to have been most CLOSE and NEAR—NIGGARDLY in giving, and in spending PENURIOUS: the reason was probably because he came late into the possession of wealth, and was afraid to part with what he had so lately obtained. Nothing loses respect from intimacy so completely as riches. A gamester never regards that which he sees changing hands so constantly :—his wish for money is but to *play* with it, no care for what it purchases disturbs him, the house of a gamester is disordered like his mind: but no man is more willing to let it glide through his fingers; and if even his wife will watch him home after a winning day, she may get a share of the plunder. How different the man who leads by choice a PARSIMONIOUS life in order to bestow his superfluities

superfluities upon the poor ! Such a character is praiseworthy in sight of God and Man, provided he contrives to throw no disgrace upon his own virtue by an appearance of **STINGY CLOSENESS**, which offends all people, though it injures none.

COLD, CHILL, BLEAK.

OUR climate affords frequent opportunities for these uncomfortable epithets, I fear it will be said. We must teach those the use of words, who are unaccustomed to their necessity :—yet when I saw the poor at Milan running about the streets with a little pipkin hung at their arm with fire in it, to hold their **BLEAK** blue noses over for fear they should drop off with the **COLD** almost, I thought our own London not quite so *starving* a place : however, the long winters there

there do give a CHILL to the blood, which natives of a warmer country are apt to think never gets thawed till May. *Their* frosts are sharp, but short; and the situations of their towns somehow have not a BLEAK appearance as in Germany, although one Bavarian forest would furnish Italy with wood for I guess not how many years. In England if a province is not richly clothed with plantations, we think ourselves undone; while the boasted situation of Naples is surprisingly denuded:---but we, following the direction of Mr. Pope, *consult the genius of the place in all*, and secure from Dalkeith and Hopetoun House all those disagreeable circumstances which foreigners might naturally expect from a northern latitude. British industry gives an air of convenience, nay of snugness, even to the COLDEST scenes of life; and when I saw a bright sun gild the lawn before Inventory Castle, where fourscore hay-makers

enlivened

enlivened the place with their songs, while they adorned it by their labours—roses blooming in the garden, fish caught that moment from the lake, and strawberries presented to us at the inn, that we might eat them at our leisure in the chaise—I regretted very little the heats of a stronger coloured climate.

COMMERCE, TRADE, TRAFFICK, BUSINESS,

ARE nearly synonymous certainly, and used each for other upon all great occasions. England may with propriety be said to have any or all of these—**COMMERCE, TRADE, TRAFFICK, OR BUSINESS**—with those other nations among whom and herself there is kept a perpetual intercourse. Yet common conversation shews us the shading *thus*: when one observes that people in **BUSINESS**

take

take a just and rational interest in what concerns the state of **COMMERCE** in Great Britain, where the admirable roads, navigable canals, and other works of immense cost and labour, have so facilitated internal communication of one city or town with another, that as much benefit has in these late years accrued to petty **TRAFFICK**, as to **TRADE** in general. Such are the advantages of mercantile people taking a share in the conduct of a state, which small in itself owes much of its dignity to the extensiveness of its **COMMERCE**. For it is this first word that includes all the rest, and serves as transcendental, when we affirm that **COMMERCE** alone will produce somewhat of democratic manners, and disseminate principles of real liberty throughout a nation ; because no man will **TRADE** for what he cannot appropriate, or turn to purposes of exaltation in his own happy country : yet that democracy will as surely produce **COMMERCE** in a widely spreading

spreading continental empire, may reasonably be doubted. French philosophy has urged the trial, and Europe will soon see the result of such experiments. Let it confirm the old proverb *Quod sis esse velis*, and stop the progress of further innovation.

The word in question was originally accented on the last syllable, at least when used participially :

Her looks *COMMERCING* with the skies,
says Milton.

CRIME, SIN, AND VICE,

ARE by no means strictly synonymous ; for although there are too many actions which include them all, yet are the words still in their natures separate. The first alluding to our human laws, expresses a breach

made in social ties, and the necessary compacts between man and man. The second implies offence against God ; and the last a depravation of the will increased by indulgence into gross enormity. Thus forgery is a **CRIME**, for example ; infidelity a **SIN** ; and gaming a **VICE** : while

CRIMINAL, SINFUL, VICIOUS,

FOLLOW their principals so closely, that even a newly arrived foreigner is scarcely in danger of saying “ There goes a **SINFUL** man to be hanged,” instead of a **CRIMINAL** ; when a fellow is justly suffering death by the law, for having made false draughts upon a banker : nor can such a stranger live in London even a week, I fear, without being led to call that conduct merely **SINFUL**, which carries our unwary youth to spouting-
clubs

clubs and nocturnal assemblies, where blasphemous opinions nightly sported with impunity soon adduce a mode of behaviour such as might be expected from such tenets, although the propagation of them is not held **CRIMINAL** by the state, till by dint of frequenting such receptacles of corruption—those nests of villany and seminaries of evil, called by courtesy philosophical meetings and societies for disputation—the soul, as Milton says, imbodies and imbrutes, till man contrives at last to stupefy even the sense of fear, and soon incurs by some nefarious deed not only future punishment from God, but immediate vengeance for violated laws; when having begun a **VICIOUS** course of life, and not being contented to lead a **SINFUL** one, he becomes a **CRIMINAL** at last, and dies with pain and with disgrace. Let every gay fellow recollect beside, that though to be called **VICIOUS** scarce offends him, *that* is the only epithet among the three which can without

impro-

impropriety be bestowed on brutes. We say popularly a **VICIOUS** horse, a **VICIOUS** bull, &c.—the others would not do.

CROSS, UNLUCKY, VEXATIOUS, PERVERSE.

THESE, though each have meanings appropriated singly to themselves, are nearly synonymous when applied to accidents alone. It was **UNLUCKY** (say we) to be denied by one's servants when a friend knocked at the door with whom I happened to have serious business, to whom I had already solid obligations, and whose visit I had requested might be made on that particular day for my own convenience. Things will draw **CROSS** sometimes, but this was a case peculiarly **VEXATIOUS**; and I have seldom been more provoked or mortified than I once was by this **PERVERSE** accident.

TO CROSS, TO THWART, TO OBSTRUCT,
TO EMBARRASS, TO HINDER.

“*EVERMORE CROST and CROST!*
nothing but CROST !” says Petruchio when no one dared cross him: a common disposition enough in those who have had their own way till they feel more disposed to interpose obstruction in the schemes of others, than to suffer any impediments to their own. For preventing this depravity of mind nurtured by long indulgence, a little roughness from the playfellow in early youth might easily suffice; or else a little reflection in our riper years. Yet some instructors of mankind have found, that to cure this complaint 'tis necessary above all to cross people in their infancy by perpetually THWARTING their intents, OBSTRUCTING their little projects for petty amusement, and contriving inces-

incessantly ~~to~~ HINDER enjoyments not in themselves irregular, and EMBARRASS designs not evil in their own natures. Though this be esteemed however by some wise people a good and reasonable mode of education, my head upon the maturest deliberation condemns the principle as erroneous, while my heart rejects the practice as tyrannical.

CRUEL, SEVERE, HARSH, TYRANNICAL,

ARE words so odious to every ear, particularly an English one, and convey such similar though not synonymous ideas of behaviour, ill adapted to human nature, repugnant to reason, and above all things contrary to the spirit of our meek religion, which, far from inflicting injuries, scruples even to resent them—that 'tis painful to

pass through the lines recording such qualities. Never indeed was there a time when tyranny was so protested against : but 'tis the tyranny of princes only that seems to have offended this enquiring age : towards *their* sacred persons every **HARSH** measure has been adopted, every **CRUEL** indignity exerted. Imprisonment has been rendered more **SEVERE** by studied barbarities in those very mortals who destroyed the Bastille; while the feelings of nature have been **TYRANNICALLY** sported with, by those who reject every other tie of humanity as a scititious usurpation. Irene the **CRUEL**, who reigned empress of the east when France first instituted her twelve peers, and assisted by the duke of Spoleto stopped her conquests in Italy—Irene the **CRUEL**, who urged the murder of a thousand men in one night, would not have been treated with as much roughness, had she been taken prisoner in the battle, as the daughter of Austria has suffered

fered within these last two years—sufferings that make tragedy a sport for babes. Nor is it necessary to be a king if man has a mind to be **TYRANNICAL**: nor will even the example of unfeeling France hinder the **HARSH** spirit from discovering its intents even in a country eminent for justice, for gentleness, for compassion, shewn even to our open enemies, even to our *private* ones, though known for such. Yet *here* perhaps might now and then be found a father capable of feigning bankruptcy in order to drive his daughter into a match she hates; and, taking advantage of her tenderness towards *him*, hurry her to lasting ruin. Or is a brother, an English brother, difficult to be found, who having dissipated in vicious pleasures his poor sister's fortune, hinders her from obtaining the husband of her choice, and leaves her unprotected on the mercy of mankind? How seldom can kings be as **CRUEL**? The fashionable fop too, the hard-hearted son,

that bets mad wagers on the life of a fond mother who gave up half her jointure to increase his income, and sets, or runs her, as the modish phrase is, against his gay companion's tabby cat, for a frolic ! Or shall we turn our eyes to distant provinces ? where the country gentleman, jealous of his privileges, HARSHLY condemns some hapless poacher to prison or to exile—and all for what ? for having knocked a helpless hare down, as she sat temptingly still perhaps between the furrows, and carried her home for wife and children's dinner. And is not that SEVERE in him who argues so for liberty in parliament ? But Shakespeare said long since, that

Man, vile man, drest in a little brief authority,
Plays such fantastic tricks before high Heav'n,
As makes the angels weep.

And Hayley tells us how the modern Patriot acts,

When soon at night by transmutation rare
He turns a Tory in his elbow chair.

TO CRUSH, TO OVERWHELM, TO RUIN,

ARE nearly if not strictly synonymous, and imply a fall of some immense weight, whether liquid or solid, on the unlucky creature CRUSHED, OVERWHELMED and RUINED by the blow. Upon these principles we are however led against our will to disapprove the use of this metaphor by Mr. Gray, who breaks out in the beginning of his beautiful ode

RUIN seize thee, ruthless King!

for it is the quality of RUIN to CRUSH, not seize. Famine may be well said to *seize* a man, for the purpose of devouring---as a hungry wolf or tiger; but the elephant CRUSHES his antagonist with his weight. When an old castle crumbles by time, and totters to its fall, how are the neighbouring fields

OVERWHELMED! how fits the sad owl hooting among the wrecks of RUINED greatness! When a gallant ship splits with the weight of waters on her bosom---how stands the mariner astonished at such RUIN! how is the stoutest heart appalled! the liveliest hopes CRUSHED! the most aspiring courage OVERWHELMED! when the faithless element on which last night she conquered a powerful rival, now vindicating her own superior dignity, swells with a tempest, and treads down among the unfathomable depths of a boiling ocean, the victors and the vanquished.

So perished the Centaur, so was sunk the Thunderer; clasped in the arms of Victory, and CRUSHED with all their honours on their head.

TO CRY, TO EXCLAIM,

ARE pretty near synonymous in some senses certainly ; but if a foreigner speaking of the London CRIES called them the EXCLAMATIONS of the City, all would laugh. 'Tis very strange meantime, and to me very unaccountable, that the streets' cries should resemble each other in all great towns—but sure I am that *Spaz-camin*, with a canting drawl at the end, sounds at Milan like our *Sweep-sweep* exactly ; and the *Garçon Limonadier* at Paris makes a pert noise like our orange-girls in the Pit of Covent Garden, that sounds precisely similar. I was walking one day with my own maid in an Italian capital, and turned short on hearing sounds like those uttered by a London tinker—the man who followed us cried *Cafferol*, *Cafferol d'accomodar*—to the tune of his own

own brass kettle just as ours do : and I believe that in a little time, many cities will be more famous for the musick and frequency of their cries than London ; because shops there, increasing daily, nay hourly, take all necessity of hawkers quite away—excepting perhaps just about the suburbs and new-built houses, where likewise shops are everlastingly breaking forth, and afford people better appearance of choice than can be easily carried about by those who CRY them.

TO CRY, TO WEEP,

ARE really and I think completely synonymous, only that the last verb being always appropriated to serious purposes, we never scarcely use it in colloquial and familiar discourse, unless ironically—for 'tis as

WE

we say a tragedy word---and Do not CRY so, is the phrase to children or friends we are desirous of comforting. Tears have a very powerful effect on young people, and indeed on all those who are new in the world:— but veterans have seen them too often to be much affected; and since the years 1779 and 80, when I lived a great deal with a lady who could call them up for *her own* pleasure, and often *did* call them at *my request*, the seeing one WEEP has been no proof to me that any thing sad or sorrowful had befallen: and perhaps some of the sincerest tears are shed when reading Richardson's Clarissa, or seeing Siddons in the character of Mrs. Beverley. With regard to real anguish of the heart, an old sufferer WEEPS but little,

Slow-pac'd and sourer as the storms increase,
He makes his bed beneath th' inclement drift;
And scorning the complainings of distress,
Hardens his heart against affailing want—

like

like Thomson's Bear, so beautifully described by a poet equally skilled in the knowledge of life and of nature. Such reflections however will lead my readers naturally enough on to the next synomyms, which are

**CYNICAL, SNAPPISH, SNARLING, TAUNTING,
SARCASTICK,**

AND these *currish* qualities (for the generous nature of a well-bred dog denies affinity with any such) although the derivation of the first word did certainly come from him, are very near if not exactly synonymous. Yet I must say, that the **SARCASTIC** gentleman who when at club lies close to give his neighbour a *biting* answer if he can, will not confess himself a **CYNIC**; which in common and corrupt use seems to imply

ply misanthropy and distance from mankind, rather than ill-humour when among them. The **SNAPPISH** housekeeper meanwhile that gives short answers to the poor visitant niece, and **TAUNTINGLY** notices her low-bred children's gross avidity for cakes they cannot be supposed to get at home, seems the domestick likeliest to bear rule in the establishment of a **SNARLING** old bachelor, whose reviling humour in the last stage of life drives even his dependent relations from the door, and leaves him in the end a prey to still meaner animals than they—hirelings and servants, who knowing well his temper,

Improve that heady rage with dangerous skill,
And mould his passions—till they make his will.

CURIOS,

CURIOS, INQUISITIVE, ADDICTED TO
ENQUIRY.

THESE adjectives are not strictly synonymous in conversation language; their approach towards each other is nearer in books, where the more serious sense is adopted. The man indeed who feels as if complimented by being styled a philosopher ADDICTED TO ENQUIRY, is but little delighted at seeing himself classed among those INQUISITIVE mortals, who are miserable if any transaction however trifling chance to escape their spirit of petty research, and more CURIOUS than useful investigation.— These diligent gentlemen, who make anecdote their study, and an intimate acquaintance with every body's business but their own, sole source of their best pleasures in society, are the people we call INQUISITIVE,

TIVE, and in the language of low females GOSSIPERS—a word taken from the sponsors to a baby at his baptism—because much chat is supposed to be going forward at a christening. INQUISITIVE they certainly must be, as to obtain facts of this nature many questions must be asked; and he who relies for reception at one house, only upon his skill at finding what is done at another, will after a short triumph run much hazard I fear of being shut out of all.

Scire volunt secreta domūs, atque inde timeri.

And who can blame a general indignation felt against the spies of human kind? Every excellence may be perverted to a defect, nay to a crime, as every food may by some process be turned into poison; and I have been told that 'tis in the power of chymistry to extract a spirit from a common loaf of bread so acid that coral and even gems

may be dissolved in it.—Let the man born useful and insipid tremble as he reads ; and fear lest a genius for CURIOUS research, and honest enquiry into moral life, may if indulged lead people on degenerating as 'tis further followed into a restless and INQUISITIVE spirit, fatal to others' peace, productive of none to the possessor. He who attends to characters too much, learns to accommodate his eyes to minute objects, and his mind too : like him who peeps through microscopes all morning to view the down upon an insect's wing, while an eagle soars over his head unnoticed in the clouds. 'Twas thus the great Lord Verulam suffered his servants to plunder clients with impunity, while he diverted himself with watching the many changes in a thief's complexion, and valued himself on knowing, at whatever distance, the looks of a creditor, a borrower, a lover or a pimp.

DANGER,

DANGER, PERIL, RISQUE, HAZARD.

DANGER ! whose limbs of giant mould
No mortal eye can fixed behold,
When forth he stalks a hideous form,
Howling amidst the midnight storm ;
Or throws him on the ridgy steep
Of some loose hanging rock to sleep—

can scarce be reckoned as strictly synonymous with any of the ensuing substantives, unless PERIL, which is a word seldom pronounced at all, except upon very serious, or wholly ludicrous occasions. Much of our English humour consists in taking a heavy word for a light purpose ; and were a lady to resist a journey to Lisbon, alleging gravely the PERILS of the deep, all would laugh, although the HAZARD is surely something. But DANGER and RISQUE are conversation words—the others not ;—and that the first is

capable of sublime imagery, and majestic loftiness when used in poetry, Collins's fine verses just now quoted are a proof. Substitute any of the other words for it, you convert the passage into deformity, because they will not, as that does, admit personification.

DEFINITION AND DESCRIPTION

COME next, and upon their synonymy we did touch lightly in the preface to this book. It is however indispensable that they should be kept apart, a genus and difference being the two essential and necessary parts of a **DEFINITION**; for which reason we might define the word **DEFINITION** itself to mean the **DESCRIPTION** of a thing by its genus and difference, because things are much more usually described by their adjuncts or causes, and those abundantly serve

for

for popular information. Here too we may stop a moment with advantage, to tell our foreign readers, that the most awkward and vulgar people commonly describe by causes, while eloquent and polite speakers are careful to avoid such grossness; choosing rather to dwell upon the adjuncts of the thing described. For example: If we speak of a dejection visible in the countenance, contortions of the limbs, with weeping eyes and a violent crying out of the voice, our hearers readily from these melancholy ADJUNCTS conclude that we are describing pain; and know that nothing higher than a brutal fellow of the coarsest tribe would say when he saw such effects, that his companion had got a *griper* in his belly—which would be describing pain by its final cause. But were we to advertise that same day how the famous Rough and Tough now upon sale, sets two, does three, and quarters four, better than any galloway in the west riding

ing of Yorkshire, no gentleman or lady, no scholar or learned man, would understand half as quickly as a jockey or stable-keeper, that we were speaking of a good horse; whom these same last mentioned criticks would recognize with equal promptitude were I to describe him by his final cause, and say a good *roadster* at once. *Connoisseurs* think it sufficient to call certain pictures an *Albano* or *Vandervelde*, knowing that on their *efficient* cause it is that their proprietor relies for the profit on their disposal: but talking in terms of art is never elegant; and though persons of fashion *do* adopt the cant of picture-cleaners, I praise them not for it. Every sailor meantime, and many a landman knows you are describing a ship, when you speak of a first-rate, or a three-decker I doubt not, though he may not know 'tis by her *formal* cause she was described perhaps: nor will a jolly companion wait the filling of his *glass* till he re-

collected

collects it is so named from the *material* cause, or the matter of which it is composed—although 'tis no incurious or empty speculation to observe, that as a DEFINITION can comprehend no more than one thing within the terms of its differentiating DESCRIPTION, so it necessarily follows that the number of definitions in the world must be equal to the number of the differences of things, and that the object or final cause of every definition is to settle and ascertain the true and adequate meaning of words and terms, without which it were impossible to proceed a step in the great science, or, as logic is justly called, *ars bene ratiocinandi*.

DEFORMED, UGLY, HIDEOUS, FRIGHTFUL.

D Y E R derives the second of these unlucky adjectives from *ough* or *ouph*, or goblin, not without reason, as it was long written *oughly* in our language. FRIGHTFUL bears much the same bad sense, I think.—Goblins are still called *frightening* in the provinces of Lancaster and Westmorland; and the third word upon the list, from *hideux* French, is but little softer, if at all so. DEFORMED has a more positive signification than the rest; for we know not how easily delicate people may be FRIGHTED, nor how small a portion of UGLINESS will suffice to call forth from affectation the cry of HIDEOUS! while hyperbolical talkers have a way of giving these rough epithets to many hapless persons, who are in earnest neither more nor less than *plain*; by which I mean to ex-

pres

press a form wholly divested of grace, a countenance of coarse colour and vacant look, with a mien possessing no comeliness ; which quality would alone protect them from deserving even that title, because they would then be *ornamented*. Those however who most loudly profess being always scared when they are not allured, will in another humour be easily enough led to confess that many an UGLY man or woman are very agreeable, and display sometimes powers of pleasing unbestowed even on the beautiful ; which could scarcely happen sure, were their unfortunate figures and faces *ouph* like, or terrifying :—it were well then if the English, who hate hyperbole in general, would forbear to use it so constantly just where 'tis most offensive, in magnifying their neighbours' defects. Lord Bacon says the DEFORMED people are good to employ in busines, because they have a constant spur to great actions, that by some noble

deed they may rescue their persons from contempt: and experience does in some sort prove his assertion; many men famous in history having been of this class—the great warriors, above all, as it should seem in very contradiction to nature—when Agesilaus, King William the Third, and Ladislaus furnamed *Cubitalis*, that pigmy King of Poland, reigned, and fought more victorious battles, as Alexander Gaguinus relates, than all his longer-legged predecessors had done.

CORPORE PARVUS ERAM, exclaims he—
CUBITO VIX ALTIOR, SED TAMEN IN
PARVO CORPORE MAGNUS ERAM. Nor is even Sanctity's self free from some obligations to deformity—while Ignatius Loyola losing a limb at the siege of Pampelona, and conceiving himself no longer fit for wars or attendance on the court, betook himself to a mode of living more profitable to his soul in the next world, and to his celebrity in this, than that would have been which, had

his

his beauty remained, he might have been led to adopt. That **DEFORMED** persons are usually revengeful all will grant; and the Empress Sophia had cause to repent her insulting letter to old Narses, when she advising him to return and spin with her maids—he replied, “ that he would spin such a thread as her Majesty and all her allies would never be able to untwist.”— Nor did he in the least fail of fulfilling the menace; which reminds one of Henry the Fifth’s answer, when the Dauphin of France, despising his youth and spirit of frolicking, sent over tennis balls as a fit present for a prince addicted more to play than war.— Our young hero’s reply being much in the spirit of that sent by Narses to the Empress, one might have thought it borrowed, had not eight centuries elapsed between the two events. These matters may for aught I know be all mentioned in a pretty book I once read when newly published, and have never seen

since :

since: it came out three or four and thirty years ago, and gained to its author the appellation of **DEFORMITY** *Hay*. He likewise translated some epigrams of Martial, but for his *Essay on Deformity* I have enquired in vain; and if I am guilty of plagiarism it is *à mon insu*, as the French express it. Meantime **UGLINESS** in common conversation relates merely to the face, whilst **DEFORMITY** implies a faulty shape or figure. **FRIGHTFUL** and **HIDEOUS** may be well appropriated to delirious dreams; to the sight of mangled bodies, or human heads streaming with blood, such as France has lately exhibited for the savage amusement of a worse than brutal populace: but the words *plain* or *homely* are sufficient to express that total deficiency of beauty too often termed **UGLINESS** in our friends and neighbours. That such is not the proper expression is proved by that power of pleasing, universally allowed to the late Lord Chesterfield, who

had nothing in his person which at first sight could raise expectation of any delight in his society: and perhaps to overcome prejudice in private life, and make an accomplished companion out of an ill-cut figure and homely countenance, may be more difficult than by warlike prowess and acts of heroic valour to gain and keep celebrity in the field of battle. Where there is a talent to please however, pleasure will reside; and one of the best and most applauded minuets I ever saw, was danced at Bath many years ago by a lady of quality, pale, thin, crooked, and of low stature:—my not wishing to name her is notwithstanding a kind of proof that her elegance would not (in her absence) compensate for her **DEFORMITY**: so surely do readers in general take up and willingly cherish a disadvantageous idea, rather than a kind one. Pope, who was **DEFORMED** enough to have felt the truth of this position, and ingenious enough

enough to have found it out had he *not* felt it, disengaged his patron Mr. Allen so much by these lines,

See low-born Allen, with an *awkward* shame,
Do good by stealth, and blush to find it fame,

that he was forced to learn by experience how one of the best and humblest of mankind suffered more pain by having his awkwardness and mean birth perpetuated, than he enjoyed pleasure in having his virtue celebrated by a poet, whose works certainly would not fail of consigning it to immortality.

TO DEFY, TO CHALLENGE.

THESE words are synonymous when applied to a single combat between particular people; but the first verb is vastly more comprehensive

prehensive than the second. Antony CHALLENGED Augustus to commit the fate of universal empire to his single arm, conscious that in such a contest (as his opponent easily discovered) the advantages lay all against Octavius, who for that reason laughed at his proposal, and with due dignity DEFIED such empty menaces. A man whose situation is wholly desperate, may indeed CHALLENGE the seven champions if he chooses, without fear of losing the victory, because no loss can set him any lower: but who is he that would be mad enough to enter the lists?

Our two words were not ill exemplified in a very different line of life, when a flashy fellow known about London by the name of Captain Jasper some twenty years ago, burst suddenly into the Bedford Coffee-house, and snatching up a hat belonging to some one in the room, cried out—"Whoever owns this hat is a rascal, and I CHALLENGE him to come out and fight." A

grave

grave gentleman sitting near the fire replied, in a firm but smooth tone of voice, "Whoever does own the hat is a blockhead, and I hope we may DEFY you, sir, to find any such fool here." Captain Jasper walked to the street door, and discharged a brace of bullets into his own head immediately.

TO *DEGENERATE*, TO FALL FROM THE VIRTUE OF OUR ANCESTORS, TO LAPSE FROM A BETTER TO A WORSE STATE, TO GROW WILD OR BASE, TO PEJORATE, TO DISGRACE OUR NATIVE STOCK.

THE first of these is the true expression, from which the others do in earnest only *DEGENERATE*, or tell by periphrasis merely what that verb gives in a breath: for things may grow worse and worse, PEJORATING every instant; yet if the parent stock was worthless,

worthless, our first word is no longer of use. Nero and Domitian, for example, were depraved; but Commodus and Caracalla added DEGENERACY to every other vice: and although the naturalists do dispute whether animals or vegetables are capable of DEGENERATING, they are but little inclined to neglect their barley till it GROWS WILDER AND BASER, and becomes oats in their field:—much less do they delight to see their wheat turn darnel, as it undoubtedly will if care is not taken, which every farmer knows. Another set of philosophers hold a perpetual DEGENERATION of the human species; and a well-known writer supposes Helen, when Troy was besieged for her sake, to have been at least eight feet high; while the Oriental Jews hold an opinion that proves her much DEGENERATED, when they represent Eve the mother of mankind so tall, as that when she lay down to repose herself on the peninsula of Malacca, her heels rested on the island

island of Ceylon. If we will however be serious, all things exhibit tendency towards **DEGENERATION**; every state before its fall gives symptoms of the internal fitness for dissolution by the **DEGENERACY** of manners, and shameless acquiescence in each measure that **DISGRACES THE PARENT STOCK**. When national liberty verges towards licentiousness, national contempt of good faith and pristine ideas of honour carries on the individuals towards a merited bankruptcy:—when scoffers are permitted to insult religion, wit is employed in the worst of causes, and humour ends in low mimickry or vile caricatura: emulation, the best quality for keeping honour alive among a great people, feels serpents crawl beneath the laurel crown she sighed for, and suffers a transmutation into the figure of envy. The kingdom of France shewed all these marks of declination long ago to skilful observers:

A thousand

A thousand horrid prodigies foretold it :
A feeble government, eluded laws,
A factious populace, luxurious nobles,
And all the maladies of sinking states :

is says Demetrius in Dr. Johnson's play, when his friend in the first scene arraigns Eternal Providence for not having warned Greece of her impending destiny by some extraordinary event or prodigy. And I remember going to see the *Mariage de Figaro* when I was last in Paris exactly ten years ago, when a gentleman near me said :—

“ Eh ! comme nous sommes DÉGENERÉS ! on rend tout ça pour l'esprit.” So certain is it that our theatres exhibit the taste of the times ; and if that becomes so far corrupted as to produce applause to low grotesque or coarse allusion, it is a sign we are DÉGENERATING apace.

DEGRADATION, DEPRIVATION OF DIGNITY,
DIVESTITURE.

A DISMAL set of synomyes to those in upper life among us, where for the most part proud honour stands in place of meek religion—proud honour, that shrinks from the idea of DIVESTITURE, while it delights in the *trappings* of a court, and fears the DEPRIVATION OF DIGNITY more than the loss of virtue or hope of a world to come. For although rising glories occasion strongest envy, as rising fires kindle the greatest smoke; yet can a man once established in a high post with difficulty endure to come *down* the *steps* he went up, the which is implied in that cruel word DEGRADATION; and he was *more than man* who set us in his life and death the awful pattern of Christian humility. For shame is perhaps the strongest of

all passions, and harder to vanquish than anger, love, or fear: *They*, as a great divine somewhere observes, fly *to* mankind for redress of grievances; while sense of DEGRADATION, *shame*, flies *from* them, and makes an eye as sharp as a sword. Shame's bad estate is seen in this, that its hope and felicity lies so very low as to make night and oblivion, which are the terror of others, his wish, his joy—*fallere et effugere est triumphus*. Human nature has however in these last days been shewn a bright example of a suffering monarch, whose descent from the throne was more glorious than almost any king's accession; affording proof that DEPRIVATION OF DIGNITY but affects the eye, while increase of just estimation swells every heart, and makes us, while we lament the DIVESTITURE of one who bore and lost his *faculties* so meekly, confess at least that Christian lowliness, and virtuous desire of imitating his heavenly Master, could support

a prince's soul even under the most humiliating **DEGRADATION**. If this is thought contradictory to what I have asserted under the article **BLAMELESS**, want of reflection alone inspires the criticism. I praise not Louis Seize as a sovereign, for deserting his post and yielding his power to a tumultuous rabble, whom he was born to govern, not comply with ;—least of all when such compliance could but produce *their* ruin. I praise him as a *man*, and admire his behaviour in prison at the Temple, not Versailles. The resignation or rather dereliction which carried him from thence to Paris was false not true patriotism. “ A king inspired with real love of his country is, as Lord Bolingbroke expresses it, inestimable : because he, and he alone can save a state whose ruin is far advanced ; but 'tis by his dignity and courage he must save it, not his **DEGRADATION**. The utmost that a private man can do, who remains untainted by general contagion, is to keep

keep the spirit of virtue alive in his own and perhaps a few other breasts; to protest against what he cannot hinder, and claim what he cannot recover; and if the king makes himself a private man, *he* can do no more: whereas from the keystone of the building we expect that which alone can restore it to firmness and solidity." Such was St. John's idea of a patriot king—how unlike to the mad doctrines held in France !

TO DEROGATE, TO LESSEN THE VALUE
OF, TO DISPARAGE.

THESE verbs are nearly synonymous, only the first requires an ablative case after it, the last an accusative; the middle one is a circumlocutory phrase. An example might easily be made to run thus, connecting in some measure this article with the

preceding. When Bolingbroke gave the world his idea of a patriot king, the author was well known to be a man much disaffected to the then present government, loose in his principles, and a professed contemner of the Christian system; yet could he find no purer model of true patriotism in monarchic life than our glorious queen Elizabeth, whom he holds forth as a pattern of princely excellence. Since it has been the mode however to **DISPARAGE** royalty, all the petty pens have been blunted with endeavours to **LESSEN THE VALUE OF** her kingly virtues, and **DEROGATE** from her understanding by charging her with weakness in imagining herself handsome, merely because she wished if possible to add the influence of a woman to the authority of a sovereign: while the noble writer just mentioned, whom all mankind consider as a consummate politician, saw clearly, and says in her praise boldly, " that she had private friendships and

acknow-

acknowledged favourites, but that she never suffered her friends to forget she was their queen, and when her favourites did, she made them *feel* that she was so; for (adds he) decorum is as necessary to preserve the esteem, as condescension is to win the affections of mankind. Condescension however in its very name and essence implies superiority. Let not princes flatter themselves therefore; they will be watched in private as much as in public life; and those who cannot pierce further, will judge of them by the appearances they shall exhibit in both. As kings then, let them never forget that they are men; as men, let them never forget that they are kings."

DESPONDENCY, HOPELESSNESS, DESPAIR,

FORM a sort of heart-rending climax rather than a parallel—a climax too which time unhappily scarce ever fails of bringing to perfection. The last of the three words implies a settled melancholy I think, and is commonly succeeded by suicide—Very absurdly—sure; as *our* "country, where 'tis asserted the sin of self-murder most obtains, is the country whence HOPELESSNESS is more completely banished, than from any region under heaven.

So many vicissitudes of fortune, so many changes, so many chances to repair a broken property occur in England, that a man is blameable here even for DESPONDENCY—unpardonable if he gives way to DESPAIR: while sentimental distress is perhaps harder to endure here than in se-
veral

veral places, and female resentment may be reasonably high in proportion as 'tis fatal. A woman deserted by her lover is not in fear of being forsaken by the *herd*, in cities where less observation watches the conduct of social life; but while her name is bandied about by every mouth, her figure caricatured in every print-shop of *London*, Poor Olympia (say we) has appeared to be in a state of grievous dejection, ending in sad DESPONDENCY indeed, since her lover's open and ungenerous desertion: his recent marriage with a lady inferior in every thing but fortune, might have been expected to cure her long permitted passion, by shewing her at length the HOPELESSNESS of being his. But a friend called at my house to-day, and told the servants, that the news coming abruptly when her nerves were already in a shattered state, and her weak health sinking apace under the first blow;---this aggravation of an unprovoked

voked injury threw her by its narration into a fit of DESPAIR, from which the worst consequences may be expected.

DISCOURSE, TALK, CHAT, CONFERENCE,
AND CONVERSATION.

THESE substantives, if not quite synonymous, are at least very closely allied; although the verbs which derive from them spread wider and keep a greater distance. For we CONVERSE together familiarly, we CONFER seriously; while CHATTING means mere frivolous and good-humoured intercourse to amuse ourselves and our companions at small mental expence. A cluster of petty sentences might easily be formed so as to bring the five substantives at the head of this article close together—and

even in some way connect them with the last.

EXAMPLE.

In order to facilitate the good office, which although painful I had taken upon myself as a duty, namely, the reconciling of my brother and his wife, who I understood were on the very verge of parting, and had not spoken to each other for a fortnight past, I thought it right in the first place to obtain a CONFERENCE with him in private; and having gathered not without difficulty, from his repugnance to all DISCOURSE upon the subject, that after all his loud complaints last winter, and more unpleasing sullenness the beginning of this year, there was in fact nothing to lament at last, but her extravagant turn and insolent temper, qualities which however insupportable to an English husband, cannot injure female delicacy to be even openly protested against, and complained of; I chose to

to hold my purposed TALK with the lady, in company of her own particular friends, and above all, her father; that so no misrepresentations might be made of my behaviour; and during the course of such a CONVERSATION, I doubted not, could I once get them in familiar CHAT, that the whole truth might be obtained, and a final end put to these domestic feuds, that have so disgraced my brother's choice, and made me daily and deeply regret his leaving the tender Olympia for this haughty dame; who brought a larger fortune certainly, but with it such a train of pretensions as would tax a larger income to support.

DISMAL, GLOOMY, MELANCHOLY,
SORROWFUL, DARK,

ARE words which excite a train of ideas so *mournful*, we will hope they can scarcely all be predicated of any place except a prison, of any situation unless that of the Royal Family in France, of any event if it be not some recent one in that distracted nation.—When *their* story is told however in future conversation, and horror sits on the sad listener's looks ; the relater will be at liberty to dwell either on the blackness of those crimes which pregnant with cruelties, and fulminating death all around them, constitute a cluster of ill-arranged but DISMAL scenes ;—or else on the pale countenances of parting friends—parents—sisters—children—torn from the embraces of their partners in affliction, and plunged

plunged in silent, **MELANCHOLY** woe.
Then—while the **SORROWFUL** audience,
with attentive anguish watching the cata-
strophe, hope that the **GLOOMY** prospect
yet may clear—some **DARK** conspiracy
thickens in the back-ground, and adds ob-
fcurity, which alone could heighten such
distress.

DISSOLUTE, LOOSE, UNRESTRAINED,
RIOTOUS.

IN this synonymy I should expect to
find the best reasons, and the causes most
likely to produce those calamities which in
our last article were so justly lamented; for
not with more certainty do the hot and cold
fits of an ague succeed each other than does
a long series of melancholy hours, and
thoughts, follow hard upon a course of

DISSO-

DISSOLUTE living, and LOOSE manners. The last word is not exactly synonymous with the other three; for although the person who resists all order, and insists on leading an UNRESTRAINED life, commonly does break out into a RIOTOUS conduct; he may from the same principle sink into sloth, and melt in mere voluptuousness, when all ties that held him to duty and decorum are dissolved.—This however depends merely on the state of his health and nerves; for when principle is removed, instinct must govern: and let us recollect that in man to whom reason was given, and religion revealed, the quality of instinct is much lower than in brutes, where *that* alone was bestowed as sufficient guide.— No man could find his way home, like his lost spaniel, without a tongue to enquire it; no man could find the methods of escape which present themselves to a coursed hare, when she turns short in the middle of a steep

steep declivity, and by so doing disappoints the dog, whose impetuous speed and length of body hurry him as it were over her, down to the very bottom; while she mounting the hill, dips on the other side it, and is safe. But human creatures UNRESTRAINED become not brutes—they become something worse; as milk turns to poison if put out of its course, and instead of being swallowed by the mouth, is injected into the veins.—Liberty does the same—so does every thing. The sun, which affords light, and heat, and comfort to our system, fixed as it is on high, in its due place—becomes when LOOSENERED from its orb, a comet flaming through the void, and firing every thing it meets with on the way.

DISTEMPER, MALADY, DISEASE, DISORDER,
INDISPOSITION.

FOREIGNERS if not warned—or as they always call it—*advertised*, are apt to use the second of these words too frequently, being seduced away from the others by its derivation. It has however a sound of affection with it when pronounced on slight occasions, as DISTEMPER conveys (I know not very well why) a gross idea; while MALADY seems a phrase now wholly bookish—although we do say that Hortensia since the small pox has laboured under an INDISPOSITION so constant, that her friends fear it will at last end in an incurable DISEASE. Such DISORDERS are indeed less dreadful than that contagious one, which, before the use of inoculation was known, kept half the men and almost all the women

in perpetual terror, and may be justly ranked among the most horrible complaints and dangerous **MALADIES** incident to human nature: nor can we easily be excused the sin and folly of carrying it to countries where 'tis yet unknown, making depopulation the sad consequence of discovery.

DROLL, COMICAL, GROTESQUE.

THE first of these words was long used in our language as a substantive, but grows obsolete as such in conversation, where it takes the French sense now exactly, and is synonymous to every epithet that expresses coarse mirth divested of all dignity, and fittest for buffoons. Some time ago it was in constant service as a verb; but in these days we do not say a man **DROLLS** upon his neighbour's foible, but how **DROLL** he

is when he so entertains the company. I would observe, that people met together on purpose to laugh, and to be wantonly or idly merry, should at least be attentive in the choice of subjects to exert their fancy upon; as nothing is more easy than to be COMICAL, if the imagination is permitted to excite GROTESQUE images upon topicks particularly grave, and rationally serious:— and I trust it is for that very reason these DROLL gentlemen commonly choose those subjects for ridicule—because the very opposition suffices to create the merriment, at slight expence of humour, wit, or learning, in such talkers; who by mere knowledge of the clear obscure in conversation, force out strong and immediate effect, with little or no merit.—Less innocent and not more valuable to those that excel in letters, life and languages are such pretenders, than is the Panorama viewed by painters—a mere deception, *ad captandum vulgus*. We must

confess, however, that neither vulgar nor elegant minds are diverted with the same kind of DROLLERY in different countries, where whatever is merely COMICAL depends much upon the habits of life; and the famous story of Italian humour will scarce make an English reader laugh perhaps, although 'tis a sort of standing joke with *them*. I will insert it, because to many of my country people it may possibly be new, and is certainly the fairest specimen of GROTESQUE manners in a nation that admits of infinite familiarity from servants and low dependants, such as obtained in England a century ago, when the consequences of such kind of behaviour were not as they would now be, destructive to decorum, and even dangerous to society. "A noble Florentine then had ordered a crane for dinner; but his cook's sweetheart coming in hungry, he cut off a leg for *her*, and sent the bird to table with but one: his

master

master in a passion called him up, and asked him if cranes had but one leg? No, sir, replied the fellow with great presence of mind, and your excellency never saw those animals with too. Did I never indeed? said my lord, still more provoked—order the carriage to the door directly.—The open chaise was brought, and the cook put into it by his master's direction; who seizing the reins, drove him to the neighbouring lake three miles from the palace, where stood numbers of cranes by the water-side as is their custom upon one leg, with the other drawn up under their wing. Now look, sir, said the cunning fellow—they are all so, you may perceive; not one of them has more than one leg. You are impudent enough, replies the nobleman, we will see presently if they are all lame: and suddenly crying *Hoo, boo*, away scampered the birds on as many limbs as they could muster.—Oh! but, my lord, returns

the DROLL cook COMICALLY, this is not fair:—you never cried *Hoo hoo* to the crane upon our dish, or who knows but he might have produced two legs as well as these?

TO DROP, TO FALL, TO TUMBLE, TO SINK
SUDDENLY.

THESE neuter verbs are not synonymous; because although whatever DROPS must in some measure FALL, yet every thing that FALLS does not necessarily DROP. A man climbed a tree in my orchard yesterday, for example, where he was gathering apples; having missed his footing, I saw him, after many attempts to save himself by catching at boughs, &c. FALL at length to the ground—the apples DROPPED out of his hand

on the first moment of his slipping. To SINK SUDDENLY, half implies that he FELL in water, unless we speak of such an earthquake as once destroyed the beautiful town of Port Royal in Jamaica, when the ground cleaving into many fissures, people SUNK IN on the sudden; some breast-high, others entirely out of sight. To TUMBLE is an act of odd precipitancy, and often means voluntary FALLS endured, or eluded by fearlessness and adroit agility: 'tis then a verb active, a trick played to get money, and shew the powers of humanity at an escape, as in feats of harlequinery; or the strange thing done many years ago by Grimaldi, a famous grotesque dancer, eminent for powers of this kind, at the Meuse Gate in London; where having made a mock quarrel, and stripped himself as if intending to fight, previously collecting a small circle to see the battle, he suddenly sprung over his antagonists and spectators' heads, and

TUMBLING round in the air, lighted on his legs and ran away—leaving the people to gape. When the well-known *Buffo di Spagna*, or Spanish buffoon, who delighted to frequent such exhibitions, was asked what person he thought to be the first TUMBLER in the world—he archly replied, “Marry, sirs, I am of opinion that 'twas *Lucifer*; for he TUMBLED first, and TUMBLED furthest too; and yet hurt himself so little with the FALL, that he is too nimble for many of us to escape him yet.”

DROWSY, SLEEPY, INCLINED TO SLUMBER

OF these lazy adjectives, the first is most poetical I think, the second most familiar, and the third most proper, if we speak seriously of a person disposed to lethargic habits, and labouring under preternatural inclination

clination to **SLUMBER**. The Palace of Sloth, in the *Lutrin de Boileau*, affords more variety of these leaden epithets than one would have thought could have been brought together; and the last line remains yet in possession of unattainable excellence, 'spite of all efforts to imitate and surpass it, when the goddes,

*Lasse de parler, succombant sous 'effort,
Soûpire, étend les bras, ferme l'œil, & s'endort.*

Our Dr. Garth, it is true, in his Dispensary, has introduced King William's praises as destructive of **SLEEPINESS**, after the French poet—they want however the grace of novelty. Pope's lines in the *Dunciad* are better, when Dulness proclaims a reward to those who could keep their eyes open while some stupid books were to be read by drony souls with a uniform monotony of voice, and says,

If

If there be man who o'er such works can wake,
Sleep's all-subduing pow'r who dares defy,
And boast Ulysses' ear with Argus' eye ;
To him we grant our amplest pow'rs to sit
Judge of all present, past, and future wit.
Then mount the clerks, and in one lazy tone
Thro' the long heavy painful page drawl on ;
Soft creeping words on words the sense compose,
At every line they stretch, they yawn, they dose ;
And now to this side, now to that they nod,
As verse or prose infuse the drowsy god.

But I will hasten to conclude a synonymy
so oppressive, lest in an evil hour my own
book prove one of her favourites.

DRUNKENNESS, INTOXICATION, EBRIETY.

A N odious synonymy to women, and
foreigners from climates where the coun-
try's warmth needs no additional or facti-
tious

ious fire. It is meantime a melancholy reflection which we read in Salmon's Gazetteer—a book somewhat too hastily thrown by—how the inhabitants of almost every country possess some plant become peculiarly dear to them, for its powers of producing INTOXICATION.—The vine, the poppy, are not always used as cordials or paregoricks, but a temporary DRUNKENNESS, or durable EBRIETY, are the effects proposed. Nor is the brute creation unwilling to participate in the vices of humanity. A game cock will eat toast dipt in strong beer with infinite delight, as feeders know full well, when they instigate the noble creature to his ruin; and the custom of giving an elephant opium balls when he goes out to war, has always been known in the East, where that drug gives heightened spirits, not inclination to lumber as here:—perhaps because there they possess the purest parts of a juice flowing spontaneously from the wounded plant;

while

while *we* are contented with the meconium produced by beating and squeezing the leaves and stem, and draining the dregs off for use. In countries however where neither betel, nor coccus Indicus, no deleterious vegetable can be found—Man, unable or unwilling to endure reflection upon his own existence, afraid of his reason, and desirous to drown it—as says the old book of relative geography—finds out a method of making himself DRUNK, by being placed upon his head by his companions, who twirl him round and round, while he stopping up both his ears with his fingers becomes as he wished INTOXICATED.

DUBIOUS, DOUBTFUL, UNCERTAIN.

ADVERBS, or adverbial adjectives, very nearly synonymous, of which the first was

most

most used in conversation till about twenty-five or thirty years ago, when a popular though paltry drama, by putting it ill pronounced into a clown's mouth, rendered it ridiculous ; and people grew afraid of uttering the word, lest ludicrous ideas should be suddenly excited, and turn as we say the laugh against him who spoke, by forcing the image of their favourite buffoon upon the company. Such mean impressions however wear away by time, leaving only the half-effaced head and fool's cap to puzzle antiquarians ; when the motto growing UNCERTAIN, leaves the ill-expressed face of very DOUBTFUL original, and inclines connoisseurs to be DUBIOUS in naming the coin. Johnson relates a similar accident to have been the theatrical death of Thomson's Sophonisba. Slight causes will operate on the mere taste of pleasure ; yet we may not unreasonably pity the author who is pommeled down thus with a farthing candle,

as I have heard Dr. Goldsmith say he once saw a man eminent in strength treated at an alehouse for a wager. The manner playing the trick I have forgotten; but the strong fellow was made to submit, though his antagonist had no other weapon—and therein consisted the joke. Bentley suffered much in the same way from Pope's tormenting him; but 'twas a mere temporary suffering.

DUCTILE, FLEXIBLE, SOFT, YIELDING,
PLIABLE, MALLEABLE.

THE first of these is I know not why chiefly appropriated by books, and even used more when writing about things than persons; though Addison, whose style in the Freeholder approaches to colloquial, mentions a DUCTILE and easy people, not difficult

cult to be worked upon. I think the word very happy when applied to temper; however the hard as solid wise-ones of this world despise a **FLEXIBLE** disposition, and take advantage of a **SOFT** and **YIELDING** one. **PLIABLE** seems somehow referable more to body than to mind: one says rightly that in youth the limbs are more **PLIABLE**, and any little distortion easier set to rights, than when the figure has attained more maturity; but without a **DUCTILE** mind, no labour of the teacher can produce much fruit of knowledge in the learner; who, instead of hardening himself in his own opinion with inflexible persuasion that he knows best, should remember that the noblest of all metals, gold, is the most pure and at the same time most **MALLEABLE** and most ductile of any.

I have omitted **TENSILE** on the list, although perhaps as good a word as they, only because 'tis out of use in talk, and chiefly found in works of art, as chymistry, &c.

DULL,

DULL, STUPID, HEAVY.

OF the first upon this flat and insipid list Mr. Pope has greatly enlarged the signification, and taught us to call every thing **DULL** that was not immediately and positively witty. This is too much, surely; and indeed one finds it received so only in the Dunciad or Essay upon Criticism. Information may be **HEAVY** sometimes without being **STUPID** or **DULL**, I think; its own weight of matter may render it so; and he who conveys useful knowledge should neither be mocked nor slighted because he happens to be unskilled in the art of levigating his learning to hit the strength or rather feebleness of moderns to endure it. There is however a kind of talk that is merely **HEAVY**, and in no sense important. Such conversation has been lately called a

bore,

bore, from the idea it gave some old sportsman originally I believe of a horse that hangs upon his rider's hand with a weight of *STUPID* impulse, as if he would *bore* the very ground through with his nose ; tiring the man upon his back most cruelly. The cant phrase used at those public schools, where they call a boy who is not quick-witted, and cannot be made a scholar, a *blunt*, is so good, that I sigh for its removal into social life, where blunts are exceedingly frequent, and we have no word for them. Dullard is out of use ; we find it now only in Shakespeare.

DUMB, SILENT, MUTE.

THE first of these not strictly synonymous adjectives implies original incapacity

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or

or sudden deprivation of speech ; the others allude to volition : a man *chooses* to be SILENT and sit MUTE in company, though not DUMB by nature—he has perhaps nothing to say, and makes a virtue of necessity—or lies perdu to watch the talk of his companions, and turn it into ridicule where he is more familiar—or he writes down what other people are saying, and publishing his paltry farrago a dozen years afterwards, gains money for his treachery, and praise for his knowledge of anecdote—or like Humphrey Gubbins in the old comedy, keeps SILENT in the parlour, whilst in the kennel he is loudest of them all. The last word, when it turns substantive, expresses the Turkish slave, who in his earliest years had his tongue torn out by the barbarous ministers of despotism to ensure SILENCE concerning their intrigues, &c. The second and third however are somewhat too nearly related, though

Milton

Milton does join them in a poetic union
Scarce allowable in common conversation:

And the MUTE SILENCE hift along,
'Les Philomel will deign a song ;
In her sweetest, saddest plight,
Smoothing the rugged brow of night.

DUNGEON, PRISON, CLOSE PRISON.

CONVERSATION has carried this word away somehow far from its proper place; a DUNGEON giving no other idea than that of some subterraneous cavern like those in our old Gothic castles, where if the PRISON is no longer visible, the well remains. And there is a DUNGEON of this kind still existing at Rome, where the common people tell us Saint Peter was kept, and the antiquaries aver that state prisoners of great dignity were confined; neither of which facts appeared to me

possible when I saw the place, still less that Jugurtha had lived in it seven months. Since the resistance which the unhappy queen of France's health made against a situation no less horrible, however, any tale may be believed, either of cruelty in those endued with power, or power of endurance in those endued with patient fortitude. Meantime the word DUNGEON was originally synonymous with tower or turret, which Bochart and Bryant derive from the old Chaldaic, I believe; and the term *Tor* still remains in Derbyshire and in Wales for high places, castles on the hill top, &c. The learned may settle whether that comes from the Saxon divinity *Thor*, who had his residence on places naturally or artificially eminent; or whether the word relates to a politer etymology. Certain it seems that *Tor* is was the fire tower or Pharos of antiquity, whence the Latin *Turris*; and *Etruria* was according to some scholars called the Land of Towers, or turrets, which is still a very

a very proper appellation for a district where they yet abound, though no longer in use either as beacons or DUNGEONS. Dionysius kept his prisoners on a rock; and old Evander, in the classical tragedy ever a favourite with the public, is confined according to just costume at the top of a steep place overlooking the sea: for DUNGEONS and towers were commonly placed near the ocean, for increase of difficulty should the prisoners attempt to escape. And there were towers of other denominations beside those intended for confinement; as we all now know that the Cyclops were places of this kind, with a light or fire burning in the middle of the upper story—whence the idea of their being giants, with one broad eye in the midst of their foreheads: while *Amphi-tirit*, the oracular tower, was by its maritime situation easily converted into the wife of Neptune, and called *Amphitrite*. But enough, and too much, concerning this synonymy.

DURABILITY AND DURATION

ARE essentially and metaphysically different; yet a foreigner may find them now and then used as *synonymes* in common conversation, or fancy he finds them so used, when a philosopher tells him that sublunary happiness is of short DURATION, because in the world itself there is little DURABILITY. Now 'tis evident that could these words even be changed each for other without impropriety, yet would such a transposition be no proof of their *synonymy*. They are two distinct qualities belonging to our terraqueous globe and its contents, among which very few have the *power of long continuance*, the thing implied by DURABILITY, a term merely relative indeed—for although rocks and mountains do certainly possess it in a degree beyond trees and lakes, yet is no

material

material mould endued with capacity of DURATION, because *that* word implies eternity; nor can a just idea of that be obtained by or from the permanent parts of space, but rather from the fleeting and perpetually perishing parts of succession. Such an imperfect notion is at least the truest we can form, while confined in our present house of clay: a better will doubtless present itself to us, when fixed in a state of immortality—when, though ideas shall multiply and succeed each other *ad infinitum*, none shall perish; but DURATION shall be acknowledged though *decay* shall be no more—an idea as difficult for a finite creature to comprehend as to express. It is not however necessary to think very acutely or reason very profoundly, in order to deny their pretensions to common sense, who would attribute perpetual DURATION to a world which contains nothing within it of great DURABILITY—who see all its parts in a perpetual flux, and yet pro-

nounce the whole to be eternal—and appropriate to matter which is in hourly decay, that power of DURATION belonging only to pure and true spirit, which not consisting of any parts at all can be separated only by creative power, and *that* in a manner beyond our comprehension.

DUSKY, CLOUDY, OBSCURE,

IS the spot we inhabit, using these adjectives in a literal sense, according to their just and natural synonymy: DUSKY, CLOUDY, and OBSCURE will of course be our reasonings on subjects above our powers of understanding; for so in a figurative sense we accept these epithets most expressive of that which is acknowledged most difficult to express—*unintelligibility*—half-comprehended notions of half-distinguished, indistinct ideas,

like

like silent shadows fleeting by in a dusky night, when CLOUDY vapours conceal the moon, and an OBSCURE cavern exhibiting total blackness is all which convinces us that we enjoy even partial illumination. But too much of these gloomy synomyes;—pass

we to

DUTIES, ACTS, OR FORBEARANCES,

ENJOINED BY RELIGION OR

MORALITY.

THAT every man has some DUTIES, and certain people have many, was never disputed till of late years, when a general release seems to have been signed by those who enjoy a self-created authority to model the moral world after a new fashion; or rather to break up its present form, and reduce it so far as in them lies to its original chaos.

ACTS

ACTS of justice and punishment of crimes, unmixed with any spirit of public or private revenge, the FORBEARANCE of which is a DUTY indispensable to Christians, will we hope follow hard upon such enormous transgressions, the remembrance of which ought perhaps rather to be erased than chronicled, that so the successors of such men might never hear their fathers' horrible depravity. Meantime while they yet exist, let those who mangle the bodies and libel the name of *their* superiors far in talents, birth and beauty, recollect (they love a story out of ancient Greece) how Stesichorus the poet, son of Hesiod, was said to be struck blind while he sung or recited his verses intended to lampoon the lovely queen of Sparta; and though no one doubted Helena's misconduct, all joined to applaud the justice of Heaven in punishing *him* who had certainly no right to arraign it.

second to none in all its parts

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EAGER.

EAGERNESS, EARNESTNESS, VEHEMENCE,
AVIDITY—ARDOUR IN PURSUIT.

THESE vary with their theme, I think—
A man is said to follow pleasures with EA-
GERNESS, to seek knowledge with EAR-
NESTNESS, to press an argument with VE-
HEMENCE, to thirst for power with ambi-
tious AVIDITY, and drive a flying enemy be-
fore him with ARDOUR of pursuit. The first
term and the fourth are closest in affinity,
and are, if not wholly, very nearly synony-
mous; as EAGERNESS implies haste to devour
—and AVIDITY is only a stronger expression
to the same purpose. All these may howe-
ver be brought close together without tau-
tology. In last Tuesday's long pleadings,
say we for example, Beroſus really spoke
with such a solemn EARNESTNESS, that as

my opinions were unsettled at entering the hall, my heart confessed the powers of oratory, and caught his ARDOUR for the punishment of crimes so contrary to the true spirit of benevolence and peace: but when Sempronius standing up pressed the same cause, my feelings recoiled from EA-GERNESS so desperate, that it seemed rather gross AVIDITY for the blood of an unhappy fellow creature though criminal, than a zealous care for preserving the rights of hu-
manity undisturbed.

EGREGIOUS, EMINENT, REMARKABLE,
DISTINGUISHED.

THESE although similar are not synonymous; for although a lady may be DISTIN-
GUISHED from the common herd as a pret-
ty woman, she need not for that reason be

celebrated as an **EMINENT** beauty ; and if she does think fit to render herself somewhat **REMARKABLE** for the superior elegance of her dress, it is by no means necessary she should be an **EGREGIOUS** fool to every new fashion ; altering and changing after the caprices of others less fit to lead the way than herself.

"Tis said too with propriety enough, that Umbra is a fellow of so little original consequence, that fighting to be **DISTINGUISHED** he is obliged to make himself **REMARKABLE** by imitating the manners and even foibles of his more important friends, and by lamenting in himself some errors which he never committed, and some faults he was never known to possess. This is like a child who climbs on an ant-hillock to make itself **EMINENT** :—'tis true ; nor can poor Umbra with all his endeavours procure to himself any higher character from society,
but

but that of being, as Iago says, EGREGI-
OUSLY an ass.

ELABORATE, WELL-WROUGHT, HIGHLY
FINISHED, &c.

THE first of these is the elegant word which the others explain by periphrasis. We say an ELABORATE work usually commands respect, while another less HIGHLY FINISHED steals away our fondness.—What I wrote fastest, Pope tells his friend in confidence, always pleased best; yet was Pope's peculiar forte rather correct nicely than bold excellence. If however we use the first word for a poem—'tis better when speaking of mechanic art to take up the second or third. A table neatly inlaid we praise by saying how WELL WROUGHT it

is; and commend the polishing and gilding silver plate, by observing that 'tis HIGHLY FINISHED. It may be here observed, that workmanship properly so called is carried to its acme of ingenuity in England, superior to any country upon earth—while German artificers are infinitely beyond Italian ones, who seem not to be endued with patience sufficient even to desire perfection, being contented the moment strong effect has been produced.—The harmony of German musick is for that reason far more ELABORATE than any thing we can find in the simplicity animated by genius of the Italian schools, where the effect is confessedly more powerful.

TO ELECT, TO SELECT, TO CHOOSE,

THESE verbs, though nearly synonymous, are yet appropriated in the language of conversation, where a lady will tell you that she has no power to **CHOOSE** her own partner even in a dance, but must wait till the master of the ceremonies has gone round to **SELECT** among the gentlemen present one for that purpose. If he is of consideration in the country, and likely to be **ELECTED** member of parliament for the borough at his father's death, she will notwithstanding be well enough pleased with his choice, and her mother will take tickets next season for the master's benefit ball to shew her gratitude for this mark of his attention, and to secure its continuance till her daughters are disposed of.

TO EMANCIPATE, TO SET FREE,
TO MANUMIT, OR DELIVER
FROM SLAVERY.

THESE words, though all productive of the most pleasing ideas, are not for that reason strictly synonymous: the third particularly implies the power of doing an act with our own hands, and must shortly become useless; for who can MANUMIT when servitude shall be no more? When the human soul however is SET FREE from all corporeal temptations, by the dissolution of that body which contains it, how will theirs rejoice that have from pure motives, from honest and generous principles, contributed towards EMANCIPATING the Blacks, and DELIVERING them FROM SLAVERY! How much more still will those have reason to rejoice that never abused authority and

power, while such precious jewels were committed to their charge ! or helped to bring forward this extraordinary yet apparently half necessary disposition in the world to close up every breach of distinction, and tear away the boundaries 'twixt man and man ; those once sacred limits, long prescribed by society ; and permitted if not actually appointed by Heaven, as guardians of civilized life !

TO ENDURE, TO BEAR, TO SUPPORT, TO
SUSTAIN, TO UNDERGO,

ARE very near to a very exact synony-
my ; only that the first verb implies some-
what of patience, which the others do not,
and I feel too as if the last was more of an
active quality than the others.— We may
observe for instance, that tranquil and sedate

spirit

spirits ENDURE afflictions of the mind which strong and vigorous imaginations can scarcely UNDERGO ; as in bodily distresses, experience has informed us, that the robust and able mariner is less capable of SUSTAINING himself in a famine, and BEARS to be put on short allowance with less power to support the change, than men more feeble by nature :—the truth is, he requires more food, and the loss of it destroys him much sooner.—Those seamen who came across the Atlantic with brave Captain Inglefield in an open boat, were the weakest sailors of his crew—the strong ones died of hunger; and it may be remembered that a woman came alive out of the black hole at Calcutta—where so many men perished for want of air and water.

ENEMY, OPPONENT, ANTAGONIST,
ADVERSARY, FOE.

THE English are sometimes laughed at by other nations, because with us these words are not as with them, perfectly synonymous.—The second and third however are best used, I believe, to express immediate and particular contest, though perhaps without any personal ill will; the first, fourth, and fifth denote resolute and lasting enmity. Those who cannot conceive opposition without rancour, or struggle without malevolence, must be taught by a trifling example. For though Tancred was my OPPONENT, says a true Briton, when we contested the county election two years ago, and each party delighted in whetting their favourite against his ANTAGONIST with absurd eagerness and empty passion; as all that violence

lence and fury was but intended to serve a transitory purpose, I see not that we need be settled ENEMIES for this reason; but if the foolish fellow will be an ADVERSARY, let him at least be an open and declared one, not a silent, private, or insidious FOE.

This last substantive is I think peculiarly energetick, and happily applied in Otway's finest drama: no one who remembers Barry can forget the general shudder when he said,

I've heard how desperate wretches like myself
Have wander'd out at this dead time o' night
To meet the FOE of mankind in his walk.

VENICE PRESERVED.

ENTERTAINMENT, AMUSEMENT, DIVERSION,
RECREATION, PASTIME.

THESE agreeable substantives, never in such use as now, are of various descriptions, though still approaching to synonymy. The first has a metaphorical reference to hospitable treatment, and the fourth to a restoration of the body's exhausted particles by food: I should therefore willingly in intellectual cases consider agreeable conversation as the most delightful ENTERTAINMENT to the mind, and a cheerful hour or evening's chat with intelligent well-bred friends, the most pleasant of all moments—because spent in true RECREATION. One's ideas spring and shoot forth in a congenial soil with new and fresh vigour, while eager to imbibe the communication from those who impart it, and feel new powers rise in the

foul

soul at approach of the kindred attraction. Some other PASTIMES however must be admitted, or we should constrain life too much, and vary it too little. As a remedy to this evil, and in order to DIVERT, or turn away our thoughts from too serious reflection, cards have been invented:—but as they fatigue the mind with useless attention, in almost an equal or superior degree with many an art and science, while the body is chained down to a sedentary posture as completely as study could herself have detained it, I rejoice exceedingly that *our* Gothick ancestors have taught *us* in England, to draw the most animating and manly AMUSEMENT from the sports of the field; innocent and cheerful pleasures, taken moderately in our neighbour's company and presence, the only DIVERSIONS properly so called, that are at once natural and rational for humanity to exult in, as lords of the creation, to whom original

command was given to replenish the earth and subdue its brute inhabitants, by cultivating the friendship of some, and entering into a league against others, whose destructive temper and disposition help to disturb the peace of the forest and the warble of the groves.

ENVY, EMULATION, RIVALRY.

THOSE writers who flatter human nature, no doubt in order to mend it, by tempting their readers to merit praise so desirable, tell us that the two first of these are *not* synonymous, and I hope they are right. The first is however so black and detestable a vice, that I tremble to see any elegant head-dress given to cover and conceal the snakes under the pleasing appearance of EMULATION; and am well persuaded that one cannot be too cautious of encouraging RIVALRY

among children or young persons, lest the **EMULATION** we excite may degenerate into **ENVY**, and lest a progress in arts and sciences should be ill obtained at the too dear expence of purity and virtue.

ESTEEM, VENERATION, REGARD, VALUE.

THOUGH the second of these substantives does most certainly include all the rest, yet may they all subsist, and are actually oftenest found without it.

EXAMPLE.

Every man has in the course of a moderately long life, set I suppose an immense **VALUE** upon some mistress little deserving his **ESTEEM**, some servant who never merited his **REGARD**, or on some friend who had still fewer claims to his **VENERATION**;

but

but it was the opinion of a wise man I once knew, that the REGARD even of a great mind might be won without difficulty by skilful people, without any eminent qualifications at all, merely from a diligent application of those inferior ones that render some persons in the world useful if not absolutely necessary to others. This power is however better called influence, than any term in our synonymy; though we can scarce refuse them that of VALUE, when those for whom all mankind have a just ESTEEM cannot go on without them.

TO EXCUSE, TO EXTENUATE, TO
APOLOGIZE,

ARE verbs very nearly yet not strictly synonymous, while 'tis surely not dishonourable to APOLOGIZE for faults that will

scarce admit **EXTENUATION**; because the act of **APOLOGIZING** implies a half confession of the crime or error, while he who produces false motives as an excuse, or urges some flaw in his opponent's character by way of **EXTENUATING** the offence, designs that you should still think he was right from the first, and that you should even confess your misapprehension of his past conduct. This is adding meanness to injury; and very differently does Philips make the son of Achilles behave, when slightly **APOLOGIZING** to Hermione he nobly avows that fault his heart permitted him not to avoid, and says to the lady he has ill treated, that

Pyrrhus shall ne'er approve his own injustice,
Or form **EXCUSES** when his heart condemns him.

I should be sorry this sentiment were found in *L'Andromaque de Racine*, from whence the play is taken; it ought to be that of an
ancient

ancient Greek only, or an honest Englishman.

**TO EXTEND, TO STRETCH, TO AMPLIFY,
TO DILATE.**

IN a mere literal sense these verbs are each retreating from synonymy, or connection with the others: for if gold for instance does admit easily of being EXTENDED, we can scarce call that AMPLIFYING which rather implies *diminishing* its parts, even in the very act of DILATING them; although by dint of STRETCHING them forward, space certainly becomes occupied in a longer not wider direction.

Speaking figuratively of writers or conversers, we say the man AMPLIFIES when he crowds superfluous circumstances around

his

his story, in order to increase its importance by swelling its bulk ; and that he **EXTENDS** himself on such a subject, when he wearies the readers or audience with drawing into length some trifling fact that naturally lies close and low ; or when at the expence of solidity he **DILATES** his arguments till they become diffused into feebleness, and evaporates all his meaning into air. The Queen of Dulness then sits in fullest majesty, when, as Mr. Pope describes,

Her **AMPLE** presence fills up all the space,
A veil of fogs **DILATES** her awful face.

TO EXTOL, TO PRAISE, TO COMMEND,
TO CELEBRATE.

IT seems as if commendation stood lowest on this scale, if scale it is, and meanest, if we
lay

lay the words on a parallel line together; yet I believe 'tis generally understood that we **COMMEND** virtue, while we **CELEBRATE** knowledge, and that we feel disposed to **PRAISE** a man's learning, whose genius we **EXTOL**. Should this method of considering the verbs in question be approved, a foreigner might, after perusing what our greatest critic has thought fit to say of our greatest poets, be styled judicious for asserting among his own countrymen that Doctor Johnson **COMMENDS** Isaac Watts with delight, and **CELEBRATES** with pleasure the superiority of Dryden; that he **PRAISES** Pope and Addison with deliberate and calm esteem of their great merit, while Shakespeare's general powers and Milton's **Paradise Lost** are by him justly and zealously **EXTOLLED** above them all.

EXUBERANT, REDUNDANT, SUPERFLUOUS,

SEEM to run up into a climax of plenitude, best explained by a trifling example ; as if one should say, what I have heard to be strictly true, that travellers going up the river Senegal, in order to explore the country, and enable themselves by experience to relate such effects as follow naturally the fervour of an African climate, found the grass and foliage on its banks so copious, and the flowers so excessively EXUBERANT, that our sailors fainted from the SUPERFLUOUS fragrance ; while the philosophical individuals of this discovering party attributed the lavish excess of vegetation not wholly to the penetrating warmth of a vertical sun, but to those enriching rains which are so REDUNDANT in

in that country at certain periods of the year.

EYE AND SIGHT

ARE sometimes, in somewhat like a figurative sense, nearly synonymous. A foreigner will be shewn a prospect from Richmond Hill, or among the more contracted views round Bath perhaps, with these words—A pretty country here within the **EYE**; reflecting possibly upon the stretch of **SIGHT** required at Mount Cashel, or that which from the first mountain beyond Pont Bonvoisin commands those extensive provinces of France, which seen for the first time create a strong surprise upon the mind, and astonish vision while they reach beyond it.

My

My **SIGHT** grows weak, or my **EYE** fails me, is synonymous in common conversation; and Dr. Beattie says most wisely, that many a metaphysical dispute has grown out of the affinity of these two substantives, which sometimes may, and sometimes ought not to be used each for other. See the *Essay on Truth*, part ii. chap. 2, sect. 1. “*I see a strange SIGHT, &c.*”

Quotation only mangles books like those: they should be read carefully, and read through; and in our days *should be got by heart.*

FABLE, FICTION, APOLOGUE, ALLEGORY.

ARE nearly allied, though not exactly synonymous; for the third though a better word is commonly sunk in conversation, and the first substituted in its place: meantime

we must remember that all the rest are included in the term **FICTION**, which implies any tale not by the teller intended to be believed; and among these **FABLE** or **APOLOGUE** is perhaps of highest antiquity, and **ALLEGORY** of more peculiar and appropriate invention. The first is however in general acceptation confined to that kind of writing, which in order to give poignancy to instruction, bestows character and language on brute or inanimate beings, deducing from their fictitious discourses some moral or some satire applicable to manners and to life. **Æsop** in ancient days, and **Fontaine** in modern ones, have played the trick with most success; and those who should seek distinction by the same method would gain *now* no praise higher than that of good imitators. The earliest **APOLOGUE** or **FABLE** upon record is **Jotham's**, preserved in **Scripture** (see the book of **Judges**, chapter ix.): but the **East** was parent of **ALLEGORY**.

and this story of the trees is an admirable work of fancy, considering the age he lived in, and his own peculiarity of situation. Menenius scarce composed a better nine hundred and sixty years after, when the world had taken many deeper shades of colouring than in those old times when Greece herself was wrapt in a mist of **FABLE**, and nothing meets us *there* but Centaurs and Lapithæ as contemporaries (so says Bede at least) with Abimelech or Thola, judges of Israel. When rebellious Rome was brought to reason by her old senator's wisdom, and ingenious application of his **APOLOGUE** concerning the belly and the members, life was digested into another form, and Themistocles bore due sway over a highly polished state, though no one in it turned their eyes towards Italy, to view there the future ruler of the world. Our accounts meantime concerning the Hesperides, and golden apples fruit of those fortunate islands, and guarded

by a *dragon*, may properly be styled **FICTIONS**, founded as we now have reason to suppose upon the story of Eve's temptation by the *serpent*. Virgil's tale of the Harpies, and his description of Æneas's descent into hell, claim the like appellative; they were allusions to the Eleusinian Mysteries no doubt, yet never meant to be believed or studied but as poetical **FICTIONS**. I know not whether Hesiod's beautiful invention of the **Rise of Woman** will be allowed me as strictly **ALLEGORICAL**: if not, I recollect *no* ancient **ALLEGORY** anterior to that, which Phoenix, in the ninth book of the *Iliad*, relates to soften Achilles, where he tells him that prayers are Jove's daughters, and how they have lame feet, wrinkled faces, &c.

ALLEGORY seems in fact to possess herself of an exclusive mode of teaching truth by personification of qualities good or bad;

Giving to airy nothing

A local habitation and a name.

The

The best our English language can afford are dispersed up and down our periodical papers,—*Spectator*, *Adventurer*, *Rambler*. The *Visions of Mirza* and the *Mount of Miseries* are incomparable pieces of writing in the first-named. The story of *Sultan Amurath* in the second. *Wit and Learning*, *Rest and Labour*, are the admirable **ALLEGORIES** of Johnson, who said the last of these, *Rest and Labour*, was his favourite composition among all that the *Rambler* contains.

Moore's *Female Seducers* too is exquisitely pretty; but I heard lately it was not Moore's work, but written by Broome, who furnished so many good verses and notes in the translation of Homer's *Odyssey*.

FAME, RENOWN, REPUTATION, CELEBRITY,
NOTORIETY.

THESE rational objects of turbulent desire, these words which have prompted so many actions good and bad, are not, though all delightful, exactly synonymous. The first however is of no doubtful origin—*Græco fonte cadat*—and swelling to capacious size, while it retains its primæval purity, receives the rest as tributary streams into its bosom. CELEBRITY is of a weaker degree in strength, and narrower in extent; and as many a man finds it possible to obtain CELEBRITY, which commands—and justly—the admiration of his own small circle, he sits content, nor stirs out on't to venture claims upon RENOWN, for science, heroism, or virtue; leaving the trump of FAME at liberty to convey names of more importance to future ages, and regions far

remote. The third substantive upon this shining list is oftenest expressive of the point of honour. A soldier loses **REPUTATION** if he lingers in his tent at the hour of battle; a scholar, if he suffers himself to be suspected of publishing in his own name what was indeed written by another; and a trader, if he delays payment too long after the stated time. A woman's **REPUTATION** is forfeited if she admits the other sex to privacy: thus we say not familiarly, Such people have blackened their **FAME**, or injured their **RE-
NOWN**, for most probably they never had any;—and for their **NOTORIETY**, *that* is disgracefully increased. But each individual has a **REPUTATION** that is not only dear, but in our country indispensably necessary to their reception and well-being through the great journey of life; and he who tears or tempts it from them has their ruin to answer for.

The epigram on this subject so often

quoted in gay company, is for all these reasons to be considered as false wit, because **FAME** and **REPUTATION** are not synonymous:

What's **FAME** with us, by custom of our nation
Is 'mongit you women styl'd your **REPUTATION**;
About them both why keep we such a pother?
Part you with one, and I'll give up the other.

This however is an unequal venture; a man may do well enough without **FAME**, but how will the woman go on when she has lost her **REPUTATION**?—She may indeed be then good enough for the coward, the bankrupt, and the plagiarist, and as *notorious* as the worst of them.

FAMILIAR, INTIMATE, OF EASY
INTERCOURSE,

ARE by no means synonymous: for one may be OF EASY INTERCOURSE with all, and FAMILIAR to many; yet FRIENDLY to few, and possibly INTIMATE—as I call intimate, having entire confidence and no thought concealed from the object of true intimacy—*with none*. Lord Bacon says, A man who has no friend had best quit the stage; and I remember a man much delighted in by the upper ranks of society in London some twenty years ago, who upon a trifling embarrassment in his pecuniary affairs hanged himself behind the stable door, to the astonishment of all who knew him as the liveliest companion and most agreeable converser breathing. What upon earth, said one at our house, could have made —

hang

hang himself?—Why, just his having a multitude of acquaintance, replied Dr. Johnson, and ne'er a friend. *Cor ne edito* is the old axiom, and surely mankind have some claim on the confidence of each other: for although Bishop Porteus says that particular friendships might be well sunk in general philanthropy,—we must remember that our blessed Saviour himself loved one apostle as a favourite, and one disciple as a **FRIEND**, for whose death he wept too, though endued with power to restore him.

With regard to worldly wisdom, we see at once, that every person skilled in life and manners must be **OF EASY INTER-COURSE**; or he will shut out all information, and soon find himself, though free from vice or folly, disqualified exceedingly for business as for pleasure; losing besides, his best hope of assistance in a day of distress; for the reserved man must not expect friends efficiously to serve and help *him*, whose self-

suff.

sufficiency in thus keeping unusual distance from his equals, is punished justly enough by their retaliation in the hour when society is wanted, and a more gregarious disposition would have procured comfort and solace at least from company—if not, as often happens, solid benefit. Yet though to be **FAMILIAR** with almost all is advisable, 'tis more prudent and natural to be **INTIMATE** only with one; as by exposing in various places the interior of one's heart, little good is done, and much hazard incurred. Meantime, if you once let a **FRIEND** share your **INTIMACY**, policy as well as virtue feels interested that he may keep his post:—and much friendship may certainly be shewn a man, which he likes better, and you perhaps bestow more willingly, than that unbounded confidence which possibly distresses him, and a little endangers you. Martial lived much in such an age as ours, and he says:

Si vitare velis acerba quædam,
 Et tristes animi cavere morsus,
 Nulli te facias nimis fodalem,
 Gaudebis minus, et minus dolebis.

FANCY, IMAGINATION.

FANCY! whose delusions vain
 Sport themselves with human brain,
 Rival thou of nature's pow'r!
 Canst from thy exhaustless store
 Bid a tide of sorrow flow,
 And whelm the soul in deepest woe,
 Or in the twinkling of an eye
 Raise it to mirth and jollity,
 Dreams and shadows by thee stand,
 Taught to run at thy command—
 And along the wanton air
 Flit like empty gossamer.

MERRICK.

THESE elegant and airy substantives are
 not, as one might at first suspect, wholly sy-
 nonymous.

nymous. A well-instructed foreigner will soon discern, that though in poetry there seems little distinction, yet when they both come to be talked of in a conversation circle we do say, that Milton has displayed a boundless **IMAGINATION** in his poem of **Paradise Lost**—transporting us as it were into the very depths of eternity, while he describes the journey of Satan and the games of the fallen angels; but that Pope's **Rape of the Lock** is a work of exquisite **FANCY**, almost emulative of Shakespeare's creative powers—not servilely imitating him. An intelligent stranger will observe too, that although we give sex very arbitrarily to personified qualities—yet he will commonly find **FANCY** feminine, **IMAGINATION** masculine, I scarce know why. But

Sure in this shadowy nook, this green resort,
IMAGINATION holds *his* airy court;
 Bright **FANCY** fans *him* with *her* painted wings,
 And to *his* sight *her* varying pleasures brings.

The French do not stick to this rule: an Allegorical Tale of Mademoiselle Bernard begins thus—

L'IMAGINATION *amante* du bonheur

Sans cesse le desire, et sans cesse le rappelle, &c.

Our translator following the original design, by making IMAGINATION feminine, has spoiled the effect of the poem. 'Tis likewise observable, that speaking physically these words are by no means synonymous, nor can be used each for other without manifest impropriety.

EXAMPLE.

We are taught by medical students to believe, that such is the near connection between soul and body—each one feels injuries offered to the other with acute and immediate sensibility; and as an instance corroborating this assertion, they point out to our enquiries the state of pregnancy in

parti-

particular ; likewise patients labouring under a chlorotick habit, or confirmed anorexia—who find themselves subjected by those disorders to the force of IMAGINATION in such a manner as to create in them new and unaccountable FANCIES for food, rejected by persons in perfect health, as odious and offensive :—green fruit, raw vegetables of the table, even mineral substances—as clay, chalk, coals, and the like, which soon as the complaint is removed are driven away, and probably return no more.

FAREWELL ! ADIEU !

THE first of these adverbs, though of Runic derivation *ex parte*, runs *in toto* according to the Latin phraseology, *Vale !* or *Jubeo te bene valere* — FAREWELL ! and is applicable to whatever we take leave of:

whilst

whilst **ADIEU** ! being a more modern and more pious exclamation, meaning by ellipsis —**A DIEU** *je vous recommande*, should in strictness be applied only to human creatures. Though this rule is not rigorously observed either in books or life, 'tis not amiss that foreigners should be apprised of it, that they may at least know such a law exists, though hourly broken ; as each word is popularly put by corruption into place of the other, by those very people who, if they recollect only the well-known song in Handel's Oratorio of Jephthah beginning

Farewell, ye limpid streams, &c.

will instantly feel, and upon reflection remain convinced, that **ADIEU** would have been less striking there, and less pathetic, just for this unsought reason—because it would have been less proper.

**TO FAST, TO USE ABSTINENCE, TO ABSTAIN
FROM FOOD.**

THESE verbs are always considered as synonymous, although the second is by far most comprehensive, as it includes a variety of mortifications, and implies that we are not only induced or compelled to ABSTAIN from FOOD, but from what in this age of dissipation is equally dear to many people—amusement. 'Tis for the first reason that our State, in close alliance with our Church, shuts up the theatres in Passion week; and 'tis for the second that private houses double their efforts to drive away a seriousness till now supposed necessary to inculcate.—No religion forbears to enjoin some season of ABSTINENCE, and no sect of christianity fails to approve it—even quakers fast, though by a rigid and literal acceptation of

our Saviour's injunction to make no parade of their obedience, they rob us of all benefit from their example—while Romanists, continuing the pharisaical custom of *disfiguring their faces by ashes* on the first day of Lent, and praying at the *corners of the street*, and even at the places of recreation as I have seen them at Bologna—directly and positively despise our Lord's precepts given in his sermon upon the Mount, Matthew vi. That to **FAST** however, and mortify the body, is good for the soul's health, is certain and undeniable. Jesus Christ set us himself the example, not only of **ABSTAINING** from food, but of revering old usages and stated times, choosing the term of forty days, apparently because, the deluge having lasted so long, that number of days was set apart by the Jews as a commemoration of the event. And Moses fasted forty days by divine assistance, when he received the law he was appointed to promulgate in the wilderness.

wilderness.—Elias too FASTED the same time. The Ninevites had forty days allowed them for averting God's judgment by ABSTINENCE and prayer. And perhaps all these may be typical of the term in which nature's last convulsions are to be included—when this terraqueous globe shall melt with sudden and fervent heat,

Form be wrapt in wasting fire,
Time be spent, and life expire.

Meanwhile all Christian nations but our own, call that ante-paschal FAST Carême, or Quaresima, or some word expressive of forty. Lent is only a Saxon word for the spring, denoting at what season of the year it was appointed by the primitive church; since when perhaps France has produced the tightest and most edifying examples of pious mortification, not only in Saint Louis, whose faith was so lively, that Bossuet said he appeared not merely to believe the mysteries of our holy religion, but that he

acted as if he had been eye witness of them—but in his admirable descendant known by the appellation of the Good Duke of Orleans, who died in 1712 a prodigy of excellence---who while he was in attendance on the court practised perpetual war against his senses, by pouring cold water in his soup at dinner, wearing a hair shirt under his linen, and sleeping on the straw matress only---with a thousand contrivances to ward off the seducement of sensuality, in the midst of voluptuousness which surrounded him on every side. Even Paschal's austeries are not as meritorious as these, because these were endured in the midst of temptations resisted perhaps by no one but himself, at a time when even negative virtue must have proceeded from extraordinary grace---so corrupt was the society he lived in---whilst rising at four o'clock in the winter mornings without fire in his chamber he translated St. Paul's epistles from the Greek, adding a paraphrase before

saphrase and notes, of value for their learning as well as for their piety.

Such approaches to perfection---to christian perfection I mean---have perhaps never been made by any one family, as the house of Bourbon can exhibit in the life and death of Lewis the Ninth, Lewis the Twelfth, Lewis the Sixteenth, and this incomparable Duke of Orleans.—May their virtues be efficacious to redeem in some measure the wickedness of a nation now become flagitious in the extreme! I have said nothing of **ABSTINENCE** yet as a corporeal power, although it is most certain that many animals are endued with it to an exceeding high degree. That some serpents in India lie torpid after taking in food for a prodigious while, is not however so strange as the sight of a little dormouse, which every girl at school, where they are frequently kept as play-things, can tell us, will **FAST** in spite of her mistress's efforts to feed the favourite,

for many days, weeks, nay months ; to the admiration of those who contemplate the feebleness of such creature's frame, and the apparent necessity its little body should naturally evince of constant repair, and daily if not hourly sustenance. But whilst the Canary-bird dies of want in four-and-twenty hours if not fed, the little quadruped maintains its petty powers proof against privation, from its peculiar capacity to ABSTAIN from FOOD.

FAT, FLESHY, PLUMP, WELL-FED,

WILL not however be epithets ever bestowed on either the men or beasts mentioned in the last article. The reason I have inserted these adjectives is chiefly to prevent foreigners from using them *quite* synonymously, though very closely allied : be-
cause

cause we now and then, though rarely, apply some of them to vegetable substances, and say a **FLESHY** cherry, if speaking about one the stone of which lies deep: it could not however be called by any of the other words—unless **PLUMP** perhaps—without manifest impropriety.—A corpulent man or woman is said to be **FAT**, when we have no mind to soften matters—and tell them that their embonpoint is agreeable; whilst **WELL-FED** is properly applied to a beast selling at market. Corpulence certainly becomes a disease in some unfortunate individuals, when every thing tends to preternatural redundancy. But for the comfort of those who delight to see mind triumph over body, we have the famous miller of Billericay in Essex, who by dint of resolute temperance, or rather a strictly abstemious diet, did actually reduce himself from the enormous weight of twenty-nine stone to twelve only, as I recollect:—thus by fasting, and inhibi-

tion of sleep except for three hours in every four-and-twenty, bringing his person into the common size of common mortals, and resuming his situation and duties of life from which that intolerable bulk had for some years precluded him. And 'tis said that a gentleman of fortune, encouraged by having heard of his wife resolution, is at this moment determining to follow so excellent an example.—Let not however any thing which he does, or I say, tend to approve or even palliate a folly often committed by young ladies, who, to prevent their being called **FAT**, ruin their health and beauty too, which best consists in **PLUMPNESS**—and which when once lost can never be restored.

FAULT, ERROR, OFFENCE, DEFECT,
MISTAKE.

THE use of these half similar, and sometimes nearly synonymous substantives may perhaps be taught to foreigners not disagreeably by the following honest address :

If then in the course of this little work some few DEFECTS may be discovered, let not the FAULTS be magnified into OFFENCES. Some MISTAKES will always happen from negligence, and some from ERROR ; but candid readers of every nation will be willing enough to weigh general usefulness against partial deficiency ; and whatever censure may be suffered from *Italian* criticism, one is sure at least to escape derision ; that modification of superiority, which hurts so many, and reforms so few.

FEELING,

FEELING, SENSIBILITY.

THE first of these words has lately so encroached upon the territories of the other, that they now seem very nearly if not wholly synonymous ; but 'tis the age for verbal nouns to increase their consequence, and from mere participles—so called, as every one knows, because they participated of both natures—are going forward to become substantives completely, and signify *things* as well as *actions* ; taking up their plural number of course, and ranking with the nouns as if originally of their family. Among these our FEELINGS have by some modern writers been called up into the tragic drama, while they would have better suited the ladies in the boxes, than to be pronounced in poetry by players on the stage ; where SENSIBILITY has long been in possession

of

of the part, according to their Green-room cant.—As I profess however to teach *talk* only, not *language*, and to teach that only to foreigners--this word must less than any be left out; for some Italians have expressed such a predilection for it (although the derivation runs widely distant from their tongue and country), that I have heard them rest our cause upon it; and those who argued in favour of British tenderness, have found out that we *could* not in our cold island be *wholly* statues, or as they say *philosophers*, whilst a word signifying such quickness of perception filled our mouths.---
FEELINGS so applied will not however be easily found in a good dictionary.

**FIERY, FERVID, FLAMING, FERVENT,
ARDENT.**

ALTHOUGH these adjectives are pressed by turns into descriptions of love and anger, religious zeal certainly claims them with most propriety, or has claimed them; for this is a quality we speak of but as it is past, and has left durable effects which prove at least the strength of the first impression. We may say however with safety and civility, that the loud and **FERVENT** disputes among christians in the past centuries, have had few if any ill consequences with regard to our Anglican church, whose most **ARDENT** well-wishers now perceive it has been ever more endangered by the mine, than the battery--that under current known to those travellers who frequent the Rapids of Niagara, and observed by them

slowly to sap the foundation of that rock which has so many ages braved the fury and defied all injuries committed by the torrent's power.—'Twas thus perhaps the FIERY zeal and daring attacks of the Romanists only called forth on our parts a calm and steady opposition, shewing all mankind how FLAMING violence subsides like a volcano, in darkness and in ruins, while PERVID warmth retains its generous glow, and like the light-dispensing sun burns on through time's long course, though sometimes clouded,—ever unconsumed.

FLATTERY, OBSEQUIOUSNESS, ADULATION.

THE first and the last of these seem consequences of the second, rather than synymes; for is there any one so generous

as not to require both, when they feel an OBSEQUIOUS friend clinging to their heels, and following in their path ? I say both ; because FLATTERY may be, and often is performed in dumb shew—witness the character in Theophrastus, who diligently picks straws from his patron's beard ; the officious cavalier servente, who carries his mistress's snuff-box for her, and even sometimes her dirty pocket handkerchief ; and the fawning English niece, who makes sweet cordials to please the palate of a rich gouty uncle—till his will is witnessed—then leaves him to the care of a hireling nurse, and calls her hungry brothers in, to share the plunder of his fortune.

ADULATION meanwhile, which expresses a kind of worship, seems a *verbal* insult to our understanding : the true proficient in this *dulia* scorns not to express in hyperbolical phrases his unfeigned admiration of our conduct, wit, or beauty. The best representation I ever saw of this, may be found in General Burgoyne's Comedy called The

Heirefs; and that I say so is neither FLATTERY nor ADULATION, for it proceeds from sincere opinion of its excellence: still less is it OBsequiousness, for whilst I copy out this article the ingenious Author dies!

FLOCK, HERD, DROVE,

ARE in a certain degree synonymous, though we do to the torture of foreigners appropriate the words so as to make it ridiculous, I scarce know why, to say a FLOCK of HOGS, or a HERD * of sheep.—A DROVE of oxen is reasonable, because no one calls them so but while they are driven: when feeding on the meadow they are called a HERD at grass. A cluster of grapes, or a bunch of currants, are equally arbitrary; and

* They should be just the reverse—a *flock* of sheep always, and a *herd* of swine, deer, or goats.

I know

I know no man that can tell me why we say a *covey* of partridge, a *nide* of pheasants, a flock of wild geese, and a drove of turkeys—unless the first of these alludes to their being taken in a net, and *covered* by the same; that the second means as many pheasants as are found in the *nidus* or nest; that the third is only a mere aggregate; and the turkeys are so called as the oxen are, when *driven* along the roads from Norfolk to London.—But 'tis the same when speaking of people. We appropriate particular words to particular classes, and say a *crowd* of courtiers, a *mob* of blackguards, a *troop* of soldiers, a *company* of players, a *set* of servants, and a *gang* of thieves. When a promiscuous *throng* gathers round a popular preacher either in church, or field, or conventicle, 'tis called a *congregation*; let the same persons meet in the same numbers at a playhouse, and they take the name of *audience*; at a horse-race they become *specta-*
tors;

tors; and in an assembly-room—the company.

Enough of this nonsense.

FLUENCY, SMOOTHNESS, VOLUBILITY.

THESE words if applied to conversation, or even to declamation, are used in a sense nearly if not wholly synonymous; and seem to imply not only a copiousness with regard to words, but an idea as if eloquence were put in the place of instruction, and that there was more verbosity than matter concerned—Such was Pope's notion certainly, and such was Swift's.

Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found,

is the first of these writers: yet one is never gratified by a sight of cherries nailed

to a wall as I have sometimes seen them very bare of foliage in particular years; one likes rather to observe the fruit glowing through the leaves' delightful green. Pope and Swift had small conversation powers, their talent was in writing: but bullion is not current till 'tis coined; and the sea itself would stagnate with its quantity of solid contents, did not the tides toss it into active motion; while the stream whose **FLUENCY** preserves the clearness of its bottom, carries some grains of gold into that ocean, when like a strain of sweet **VOLUBILITY** in talk, it takes up the valuable part of every land through which it flows—yet by its **leaves to none a reason for complaint.**

In the varieties exhibited by human manners to an observing mind, may be found perhaps some unhappy talkers, who being copious without that **of discourse, remind one more of the brown wind**

try foliage sticking close to an old oak in January, or sullen beech tree, stiff in stale prejudice that yields with difficulty to new and brilliant thoughts, than of that verdant and luxurious leafy labyrinth which Pope's remark brings to our observation.

But Shakespeare, when he speaks of Biron in *Love's Labour Lost*, describes a truly fascinating converser; and says,

That aged ears play'd truant with his tales,
And younger hearings were quite ravished ;
So sweet and **VOLUBLE** was his discourse.

FORGIVENESS, PARDON, REMISSION OF OFFENCES.

I KNOW not whether I shall be censured for saying, that although these words are perpetually used each for the other, they can scarcely be thought synonymous in a

moral or literal sense. Complete FORGIVENESS seems a shade short somehow of free PARDON, which in my notion implies absolute reinstatement in all that we enjoyed before the offence was given; and so I do believe the law considers it:—he who has once received the king's free PARDON might, I believe, if he pleased, stand for member of parliament; he is, or I am misinformed, as if he had never offended. Now surely FORGIVENESS cannot carry as full a meaning *quite*, though Pope Lambertini said it did; and when he was confessor to the queen of France, insisting on her total REMISSION of cardinal de Richelieu's injuries toward her, which she agreed to—he, willing to prove her majesty's sincerity, said—“ Will you permit me then to carry him this ring, a token of that heavenly FORGIVENESS?”—“ *Oh! mon pere, c'est trop, c'est trop!*” cried the expiring lady. “ No, madam, you *once* would have given me leave to carry him a richer

richer present : if you FORGIVE him, send him the ring ; if not, I urge your majesty no further."—" I bless him with my last breath," replied Mary de Medicis ; " I forgive him, I pray for him as for *my enemy*—but I will not treat him as if he were my friend : what can I do more for *them*?—He has scarce left me a ring to leave to those I love."—So ends the story, and I think the queen REMITTED his OFFENCE ; but such was not the FORGIVENESS she prayed for to *herself*, I trust. The confessor was right, therefore; but he was *strict*, which God will not be ; *he* will FORGIVE even our partial REMISSION OF OFFENCES, or how would the affairs of this world go on at all ? Were monarchs again to trust detected traitors, or were we to put our money and our children's in the hands of a known thief, only because we had completely FORGIVEN him, and the king had bestowed on him free PARDON,

certain ruin would ensue; for we cannot be assured of *his* reformation, however we may engage our own obedience. A lighter observation shall close the article. In an old play written by Beaumont and Fletcher, called as I remember *A Wife for a Month*, the king is poisoned; but with circumstances of strange haste and cruelty, so that the traitors not understanding well each others' minds, give doses of a different nature;—which, after torturing the wretched sufferer in a manner particularly horrible, end at last in his recovery. Other acts of treason undertaken by the same nest of villains, with the same Sorano at their head, are defeated as to their completion; all evil projects come to nothing at last, and the good king is restored to his peaceful enjoyment of the throne. *There*, in consideration of some innocent lady, sister to the principal traitor, as I recollect, he publishes an act of general amnesty

amnesty and PARDON;—but he adds humorously,

Let not Sorano (only) bear my cup,
But safe retiring—live well in future.

A prudent caution, after he had been poisoned by him.

Poi le perdute penne
In pochi di rinnuova;
Cauto divien per prova,
Ne piu tradir si fa.

METASTASIO.

FORTUNE, FASHION, FAMILY, RANK,
BIRTH, NOBILITY.

STRANGERS in England, who hear us hourly celebrating our acquaintances as people that possess some one if not all of these shining though casual advantages, are apt of course to confound them; while we

residents know nothing with more certainty than that they are not synonymous. A mistake however obtains upon the continent, particularly in Italy, that the first of these alone is valued in England, where commerce levels all distinctions except those bestowed by money, or as we term it FORTUNE. It is *not* so, however, nor ought to be, in a mixed government like ours, where the sovereign still retains his just prerogative of giving RANK inviolable; and surely the word itself implies at least precedence. But if in this investigating age nobility is found out to be a mere bubble, blown by the breath of kings, 'tis yet acknowledged to be an elegant, a brilliant meteor: so is the rainbow, formed by solar beams, shining through a cloud, a link to connect earth with heaven, a gay precursor of peaceful days, I hope, and halcyon hours: *valde speciosus est in splendore suo, et manus Excelsi aperuerunt illum.*

The man who makes a FORTUNE in our country,

country, finds a spur to his industry, and complacence in his honest gains, while contemplating the possibility of acquiring RANK for his sons ; nor would his ardour in the pursuit of a life wholly lucrative be as rationally fervent, were the advantages of money-making to end in themselves, and business never settle into leisure. No ; the gloomy half-independent baron, who lords it over ignorance and submissive stupidity in his vassal-guarded castle, remote from the power of a monarch that might check his arrogance of demi-dominion and tributary sway, affords indeed a horrible idea for imagination to contemplate ; but the Corinthian pillar, so finely, so fancifully erected by Mr. Burke, should still be found to decorate a court. *'Tis there alone NOBILITY gives and receives due lustre ; while those fluted columns that affect you with pleasure, seen to support the Louvre or Escorial, seize the mind with sorrow in Campo Vaccino, where the fading acanthus*
scarcely

scarcely can be traced upon the cracked and truncated shaft—and impress one's soul with awful sensations of still blacker fate, viewed from the wastes of Balbec or Palmyra.

But we are to call over another denomination of Englishmen, who prefer the self-created title of people of **FASHION**, to **FOR-
TUNE**, precedence, or even **BIRTH** itself; and *these gay creatures of the element*, with empty purses, unfurnished heads, and unnoticed **FAMILIES**, sprung as the insects of the Nile from a redundant superflux of opulence—contrive by the cut of a coat, the tying of a neckcloth, or fold of a robe, to obtain distinction in society, and even respect from members and classes of that society, superior to themselves in every gift of nature, every acquirement of art. Nor are the flutterers unnecessary to us, neither; nor would I contribute willingly to curtail their race—whilst, like the white cloke worn at Venice, to repel the sun's heat, they really

serve

serve to shade us from talents that would dazzle, or riches that might oppress one.

The other two words remain to be discussed;—while my foreign readers, Germans and Italians, will pronounce *them* so certainly, so exactly the same, that no one but a British subject, who has in *their* minds claim to either, could ever think of separating the ideas of BIRTH from those of FAMILY. We keep them apart, however, and call Sir Roger Mostyn for example a man of ancient and respectable FAMILY, no more, though nineteenth in descent from Edward the First, king of England, and thirteenth if I mistake not from John of Gaunt, called the great duke of Lancaster, father to Henry the Fourth. Elizabeth Percy meantime, late duchess of Northumberland, boasted and justly her illustrious BIRTH; nor can we deny that compliment to the Howards, when we have seen six of the same name and blood sit down together in the

house

house of peers. In a word, BIRTH conveys to us more the idea of majestic dignity—the term FAMILY pays more peculiar respect to venerable antiquity, or remoteness from the present age. In England, talents too claim power to cast a gleam of glory on their lineage ; and the name of Boyle is considered by every one as greater for that sole reason, I suppose, than Delaval's, although *his* pedigree be drawn from Harold, king of Norway.

FREEDOM, LIBERTY, INDEPENDANCE,
UNRESTRAINT.

OF these so fashionable words 'twere good at least to know the meaning, while their sound is ever in our ears. They are not I think strictly and actually synonymous,

because **FREEDOM** seems always to require, and often even in conversation takes an ablative case after it, as **FREEDOM from** sorrow, *from* guilt, or punishment, &c. while **LIBERTY** claims a more positive signification, and seems to imply an original grant given by God alone—a semi-barbarous, semi-social state, like that of the Tartar nations who live by rapine, and subsist in wandering hordes—*their hand against every man, and every man's hand against them*, as was promised to their progenitor Ishmael. Yet even these as cranes obey a leader, and reject not subordination, which is paid to him who best remembers and can most readily repeat his long traced genealogy. This is rational: for superiority of wisdom may be disputed; superiority of strength may fail by age or sickness; while superiority of descent is least obnoxious to acknowledge, and most easy to ascertain, of any pretension to pre-eminence. How different however are these notions

notions of **LIBERTY** to those of modern ~~de~~
mocrates ! who seem to mean only childish
desire of total **UNRESTRAINT**, like that en-
joyed by boys at a barring out ; where bluf-
tering rebellion however grew so noisy, that
the world would no longer look on upon
that folly. Yet is that now the conduct of
a once enlightened, polished nation ; for not
even Frenchmen I trust do yet seriously de-
sire a return to solitary, savage, unconnected
INDEPENDANCE, such as can be only pos-
sessed by wild Americans, who hunt the
woods and fish the rivers singly for support,
dying at last of hunger in their caverns, as do
in the deserts disabled beasts of prey. Com-
plete **LIBERTY**, in the present acceptation of
the word, though, will soon in such a state
as France finish by fresh tyrannies. Aristo-
cracy quickly forms to herself a second-hand
canopy from the fragments of kingly power ;
and 'tis nothing after all but such ill-judged
UNRESTRAINT that makes the Baron of

Transilvania so hateful and so formidable, the dread of his vassals, the abhorrence of human-kind. When the Roman *empire* was *destroyed*, these Gothic governments and feudal systems first were formed ; let the votaries of airy INDEPENDANCE, or of FREEDOM armed by Phrensy against herself, keep this fact full in view.

GAY, LIVELY, PLEASANT, FACETIOUS,
CHEERFUL, BLYTHE.

THE second and last of these agreeable attributives, belonging as it should seem to mere animal spirits, may be bestowed on objects of no esteem, unless it be anticipated delight, such as one takes in the infantine sports of a happy family, or rustic feast ; but such pleasures tire : and we say sometimes that *Hilarius* is a very CHEERFUL acquaintance,

ance, and was a particularly PLEASANT companion, till his young ones engrossed as now his whole attention ; for although one wishes all possible good to the man's children, and thinks highly of him for promoting it by all due means, no patience can long endure the fatigue of hearing FACETIOUS bons mots and happy fallies of his son Dick, who promises in good time to be so GAY a fellow—or of pretty Lætitia, whom he calls a BLYTHE lass, when she jumps upon her uncle's shoulder and unties his hair behind —nor can any friendship short of brotherhood support interruption in one's talk of things important perhaps, perhaps merely entertaining, by the arrival of a nurse-maid with the last LIVELY baby, eminently forward for only five months old.

Yet as all conversation is of far less consequence than the regular duties and natural pleasures of life, I rejoice sincerely in the felicity of my old acquaintance, and strive to

repel

repel the distaste I now unluckily feel for his society, which once so pleased me—lest latent envy, not delicacy, may have caused the alteration.

GESTICULATION, ACCENT, EMPHASIS, ENERGY; ACTION IN DISCOURSE; POSTURE AND ATTITUDE EXPRESSIVE OF SENTIMENT.

THE great difference here seems bestowed by the words on their places, or rather by the places indeed upon the words. We call that ACTION on a theatre, which is GESTICULATION in a room; and justly: for on the stage men's passions are applied to, whilst conversation in our cold country is composed of argument or superficial chat concerning facts not easily illustrated by attitude or gesture. There is a notion got among us of late years however, that pulpit

eloquence may be enforced by theatrical manners. This comes over I believe with travellers from the continent, where pleasure and duty alike make application to those passions by which they desire, and are content to be guided. In their instructors, therefore, those violent contortions of the body, with loud EMPHASIS and piercing accent of the voice, are not unwisely approved, which would excite no passion in *us* except contempt, and no ACTION except honest laughter I believe: nor would an Italian audience look gravely on to see a preacher of their own reciting a translated sermon upon Gentleness, by Blair perhaps— with his accustomed violence of ENERGY, and sudden changes of POSTURE as if expressive of SENTIMENT, where the sentiments are such as attitude cannot express; because, to every spectator of every nation, ACTING is superfluous to argument, and renders regular discourse ridiculous. There

is a national rhetoric which has its due force with its own countrymen, but can persuade and delight only in its own circle, and within its prescribed boundaries. Our great Lord Chatham would never have gained a cause in the Venetian Courts of Judicature by *his* oratory, I believe; nor would un'Avocato di Venezia rise by *his* eloquence in our House of Commons. When Pere Bourdaloue was requested to preach a Good Friday sermon in a friend's church, they thought him late in coming to the vestry, and calling at his apartments which were close by, surprised the good old priest at seventy-six years of age dancing round the room in his night-gown to the tune of his own violin. "Oh! are you come to fetch me?" said he, "I am ready—but having fasted on this solemn occasion pretty rigorously, I felt so low and faint to-day, that without this little assistance to nature I could scarce have gone through the duty." Our story ends by saying

ing that he went immediately, and pronounced a sermon so very passionate and pathetick, that several people were carried out in fits, and no one remained unaffected by his powers.

Would such a method of heating up those powers suit any countryman however—but a Frenchman ?

GOOD BREEDING, GOOD MANNERS, DECORUM, AND POLITENESS.

OF these engaging qualities the discriminating terms may easily, and often are confounded; although the other three form a climax of refinement, while DECORUM seems the mere subject on which they energize their powers; and 'tis owing to their different opinions of decorum which both profess, and earnestly desire to maintain, that

you are treated differently at the tables of a Highland Laird at Raafay, and a Dutch Burgomaster at Amsterdam. We put **GOOD MANNERS** first or last upon the list as we desire to rate its merits by art or nature—for a considerable degree of this petite morale may be expected in only semi-civilized life—and it would surprise me much *not* to find **GOOD MANNERS** shewn by Captain David, the Indian Chief at Detroit, or by Tippoo Sultan in his Court at Seringapatam. That lofty courtesy, which those often bestow who seldom see an equal or superior, is **GOOD MANNERS**, but would be ridiculous in a French or English nobleman; and I have seen some of that odd saucy condescension practised now and then to a laughable excess, by our provincial ladies of long descent, who unluckily brought it to the assembly-rooms of London, Bath, or Paris (I speak of the last as it was a dozen years ago), where **GOOD BREEDING** teaches each to *give* the momen-

tary preference, not *take* it; and from whom the laws of DECORUM exact an artificial suppleness, and officious attention, that keeps prerogative merely by pretending to part with it on every occasion.

POLITENESS from its very derivation implies freedom from all asperity, an equable smoothness over which we glide or roll, and never are stopped or impeded in our course. A man of perfect GOOD BREEDING and habitual POLITENESS is the most amiable produce of social life—perhaps the rarest; when combined with literature, invaluable. Such, seven years ago, was my noble, my partial friend the Earl of Huntingdon; who united in his admirable character every talent to instruct, every power to please, and every grace to charm in conversation—and this too after sixty years, and a long series of ill health, had dreadfully impaired a person which in its best days could never have been better than barely not disagreeable.

GOOD

GOOD NATURE, GOOD TEMPER, AND
GOOD HUMOUR.

OUR language knowing that such qualities are only at first sight, not upon nearer examination, synonymous, has provided for them these well compounded and expressive terms. The first stands highest far in moral life, but society would go on very sadly indeed without the other two.

EXAMPLE.

The rich and surly-mannered English merchant, whose early impressions of pure GOOD NATURE pain him when he sees sorrow unrelieved, and hears the cries of want; prompting him to give or lend large sums in charity, and to do twenty useful offices of friendship to the most distant connection of a man who once did him a trifling service formerly—may yet be, and often is, ill-

tempered to excess at his club-room or tavern ; the scourge of every waiter, and torment to all the cooks—till merely for want of these secondary qualities, even the very people he loves and serves desert his acquaintance, while every hand in every company is extended to the cheerful bottle companion, whose **GOOD HUMOUR** exhilarates his neighbours, and whose **GOOD TEMPER** endures the noisy mirth or offensive jests of his fellows, only because he has no principles against which they militate, and who perhaps never did a truly **GOOD-NATURED** action in all his life. Yet although the two best tempered men I ever knew were two of the most worthless,—let none despise a quality which gives value to the idle, and confers regard upon the trifler ; which hourly in some measure supplies the want of virtue, and best compensates for the failure of understanding.

GOODNESS, RIGHTEOUSNESS, MORAL.
RECTITUDE, VIRTUE.

THESE words are very nearly if not entirely synonymous, when considered in a strict and literal sense; but as we grow more intimate with them, they shade off into a prodigious variety. When foreigners find us saying familiarly for instance—Will you have the **GOODNESS**, sir, to ring that bell? they must be careful not to use the other words instead;—or when they hear the **VIRTUE** of strong coffee highly praised for alleviating the paroxysms of an asthma,—let them recollect that such efficacy, or idea of efficacy, can be easily annexed to *this* substantive, but not the others.—In serious talk, **GOODNESS** seems generally to mean patience I think, or gentle forbearance more than any higher quality; while

VIRTUE

VIRTUE appears to imply active beneficence, or heroick greatness, displayed in some deed worthy of being recorded.—**MORAL RECTITUDE** refers us to settled principles and long-tried conduct,—whilst **RIGHTEOUSNESS** is scarce a conversation word. Meantime every reader must necessarily be aware, that **VIRTUE** among women, like courage among men, is synonymous to *honour*; and should be called by no other appellation when the fear of shame, to which honour belongs, is the sole reason for their preserving it. The **VIRTUE** of Lucretia was that high sense of honour; the **VIRTUE** of Joseph was principle and **MORAL RECTITUDE**. Why should I do this thing, said he, and *sin against God*? And such was the case related of Susanna, who was from the desire of pleasing God contented to forfeit even honour for the preservation of her **VIRTUE**. That was principle and **MORAL RECTITUDE**.

HABIT, CUSTOM.

THESE words are pretty nearly synonymous, only that one says good HABITS grow up into a settled CUSTOM of doing right, and it does not sound so well or proper if we reverse the words. The last is the serious and steady term. We observe familiarly, that Lepidus has a very disagreeable way of turning up his eyes, and making odd grimaces when he speaks, so as to lessen--especially in vulgar minds, ever more attracted by manner than by matter--the weight of his own good sense, and the brilliancy of his parts in conversation. Now as CUSTOM is frequently called our second nature, this striking example should warn people against learning such tricks during youth, as may easily get confirmed in riper years--should our early HABITS thus obtain

tain strength from practice, and want of contradiction in parents, governors, &c.

HAPPY, LUCKY, FORTUNATE, SUCCESSFUL,
PROSPEROUS.

THESE agreeable adjectives seem at first view more closely united than strict synonymy acknowledges, or cold experience finds them. We will try for an example. Fortunio, say we, was certainly a LUCKY fellow in getting that ten thousand pound prize in the lottery, when I am told he was with difficulty persuaded to purchase a ticket; but every one fancied him still more FORTUNATE when possessed of twice that sum with a very agreeable wife. Yet though in restoring his ancient family to a good estate long in the possession of his forefathers, and lately lost to them without much blame on

their

their part, he has been thus uncommonly **SUCCESSFUL**; one cannot tell how to call him a **HAPPY** man, while his amiable lady languishes under the effects of a paralytic affection, which kills not, but wholly incapacitates her from doing the duties or enjoying the comforts of society; and his only son's deficiency of intellect, caused perhaps by this latent complaint or rather disorder of the mother, now shews itself every day more plainly to us all. These vexations would however have been greatly balanced by the uncommon wit and promising beauty of his daughter—had not the fall from her horse last summer, which put out her hip, produced a continued weakness, and lasting deformity, which seem to preclude all hope of succession to his fortune:—and I now question whether our friend Fortunio, after being so many years accounted a man singularly **PROSPEROUS**, is not likely enough to let melancholy reflections prey upon his spirits,

spirits, till they bring on a train of nervous diseases—and die at last probably of a broken heart.

But enough and too much upon this subject, best illustrated in the story of Zelucō, where the hero is conducted through two octavo volumes, every page of which shews him **SUCCESSFUL** in all his projects, yet failing of happiness in each, only because his plans were never dictated by virtue.

HERESY, DISSENSION, SCHISM:

THAT the first and last of these words are not synonymous, our Church Litany affords a proof; which prays against both. The first is however author and cause of the third; for did no man, upon the mere foundation of his own private opinion and judgment,

judgment, consider his authority as sufficient for teaching doctrines not to be found in Scripture (which is the very essence of HERESY)—no set of men could be found ready, at every self-sufficient fellow's call, to separate themselves from the established Church, following with solemn faces and a canting voice human precepts and institutions, instead of those first established by Divine authority, and confirmed by long usage of the wise and venerable ;—which, as I take it, is the meaning of the word SCHISM : it is therefore well joined in our Litany with contempt of God's holy will and commandment.—With regard to the other word, it should signify only dispute among the several Churches and Apostles, to the which as human creatures they were subject—even the best ;—for we read that there was a DISSENSION between Barnabas and Paul :—and our own Separatists, who shew such unprovoked bitterness and rancour

cour (I know not why) against ecclesiastical arrangement and episcopal superintendency—though they of late seem to glory in the term **DISSENTERS**—do not yet choose to avow the appellation of **SCHISMATICS**—another proof that these substantives are not synonymous.

HEALTHY, WHOLESOME,

ARE synomyes when applied to particular things. This is a **HEALTHY** or a **WHOLESOME** air, say we, using the words for adjectives; adverbially too, they are taken each for other perpetually; and one hears every day how cucumbers and melons are gratifying to the palate, and pleasing in their scent, but that it is not **HEALTHY** or **WHOLESOME** to eat much of them. Yet mistakes may still be made, if foreigners

foreigners seizing even on these words use them indiscriminately—because we often accept them in a figurative sense, and say how Marcus gave his nephew **WHOLEsome** advice, which he not observing incurred from the school-master a little **WHOLEsome** correction with a rod.—Were the other word to be substituted here, the sentence would not only be vulgar, as it certainly is now—but laughable; and would subject a foreigner who should use it so, to derision.

HEROISM, MAGNANIMITY, GALLANTRY,
FIRMNESS.

THESE sublime and respectable, these beautiful and glorious adjuncts to true courage, have all some shadings of discrimination that distinguish them from each other,

and keep them pretty clear too of all those described in pages 71—78, so distant at least that I hope no reader will refuse them a separate attention ; while the HEROISM of Alexander the Great was never controverted, although he certainly showed little FIRMNESS when the death of a favourite drove him nearly to distraction, and less MAGNANIMITY when he crucified the physician who could not keep him alive. *These* qualities therefore are apparently and essentially different, and the words which express them are by no means synonymous : because acts of HEROISM may doubtless be performed by those who can boast no *greatness of mind* at all—witness Henri Quatre, who wore his white plume purposely to attract danger in the day of battle, yet meanly shrank from the avowal of his sentiments in religion, to secure that crown which at last cost him so dear. How different was the truly MAGNANIMOUS conduct of Socrates, and of Sir Thomas

More,

More, martyrs in the great cause of piety and virtue ! Nor will I omit in these degenerate days the death-despising answer of the Abbe Maury, who, when an incensed multitude were about to hang him at the lantern-post for opposing their rebellious and sacrilegious projects, crying *A la lanterne ! à la lanterne* with him, replied with a vivacity heightened by just indignation—"Et quand je serois mis à la lanterne, mes amis—en deviendriez-vous pour cela même plus éclairés?" Patterns of **FIRMNESS** properly so called are easily culled out from history, or life; and if the difference between this quality and *fortitude* consists in one's seeking occasions of endurance, which the other only professes to support without complaint,—then Mucius Scævola and Charlotte Cordet may be cited as examples of **FIRMNESS**, which was as glorious in Cranmer, as *astonishing* in them, who were supported only by the vain hope of

human praise for actions the best half of human-kind must necessarily disapprove.—The behaviour of Archbishop Scroope, however, carried this quality further than them all—as much further as christian piety exceeds mere moral sense of self-created virtues. He, as he went on horseback to the place of execution, protested he had never taken a pleasanter ride; and arriving at the block conjured the executioner not to cut off his head at *one* blow, but at *five*. “ And pray thee now be careful (added he) to sever it at the *fifth stroke*; for I bear in my arms the five wounds of Christ, and I will if possible shew myself worthy of so great an honour.” This fact the learned Doctor Pam taught me where to find; but it is a greater distinction for me to have gained it from his conversation.

With regard to **GALLANTRY**, which I think stands quite apart from all the rest, and has more to do with politeness than

bravery

bravery—though the last is indispensable to its effects,—I had once an opportunity not actually of seeing, but of knowing with certainty a most unequivocal occasion on which it was exerted, by a man little known as saint or hero, I believe; and whose character could scarce be made of consequence to his contemporaries, even by giving an example of such GALLANT manners as would have immortalized a Greek or Roman warriour. Mr. P——, then, was passenger on board a British vessel wrecked in the Irish Seas; the ship was sinking, and its long-boat filling apace:—*one* other person alone could be admitted—while the coxswain kept his pistol primed, to shoot if more than *one* should attempt to enter.—P—— was ready; but a gentleman standing near him on the deck, feeble and sickly, wept bitterly for anguish at seeing *his* wretched life devoted to destruction—“Take my place, sir,” says Mr. P——; “I believe I

can swim a little ;" and actually pushed his willing friend into the boat, committing himself to the fury of the waves. Every reader will be pleased to hear that such ~~GAL~~ **LANTRY** was preserved upon a hen-coop thrown out by mere accident—not by his own swimming—from a death so dreadful,

HILL, MOUNTAIN, ROCK.

THESE beautiful diversifications of nature, without which she sinks into an insipid flatness, and brings no ideas to the mind, even in our highly cultivated country, but that sort of gossiping society which goes forward where no hindrance can be found—
are by no means synonymous terms for the large uplands that adorn it. We say the **Surry HILLS**, the **ROCKS** of Dovedale, and the **MOUNTAINS** of Scotland or Wales; for,

to do Englishmen justice, they call by the name of FELLS in Westmorland, Cumberland, &c. what are not certainly worthy a name of more dignity than *that*, beautiful and elegant as they are. Things rise in importance merely by their rareness; and people who have never stirred more than a hundred miles from London, will call those scenes awful which strike another by their softness and amoenity. Dr. Boerhaave, whose mind was sufficiently enlarged too, made himself ridiculous in his college by carrying a native of Parma to see the MOUNTAINS, as he termed two or three gently rising grounds, at a day's journey distance from Leyden:— and charming Miss Seward, whom no one will suspect of being cold in her conceptions of what greatness ought to be, was impatient of Mr. Whalley's frigid indifference to the heights of Matlock I believe, or the scenery round Ludlow Castle—He! who had passed winters among the glaciers of Switzerland,

and spent two summers in the Alpine valleys, Chamouny and Montmelian, which no man yet has ever described so well !

TO HIRE AND TO LET

PUZZLE foreigners only because nobody will tell them that they are not synonymous: a man **HIRE**s a house of one who **LETS** out lodgings;—he must not take a horse and say he has **LET** it, while the stable-man **LET** him out for the stranger to ride on, after the **HIRE** had been promised or paid.

HONESTY,

HONESTY, JUSTICE, INTEGRITY, FAIR
DEALING, UPRIGHTNESS, AND
EQUITY.

THOUGH these terms are apparently synonymous, yet shall we find perhaps upon examination one word more elegantly adapted to persons, and one to things; a position each native however uninstructed feels, but foreigners must be informed of. We make our example for the present to run thus:—JUSTICE seems the characteristic of Great Britain, while the EQUITY of England's laws, the HONESTY of her country gentlemen, and the FAIR DEALING of her merchants, are noted over all Europe; yet as general philanthropy toward the whole human race, or solid INTEGRITY proved upon a single individual, are no flattering qualities, so have I had occasion to observe that our islanders are little beloved, even by those very

very nations which are willing to acknowledge themselves enlightened by our learning, and enriched by our opulence: for although UPRIIGHTNESS of character will of itself suffice to enforce respect, softer virtues must combine with it before affection can be hoped for. This is so true, that all may recollect the figure of JUSTICE painted by Raphael in the Vatican to be one of his least attractive; and the very word INTEGRITY seems insolently to imply *a round totality* of excellence, scarce expected from a faulty and finite being.

To the examples of strict and stoic HONESTY bequeathed us by the ancients, let me add a recent one resulting from Christian intentions to please God and deny self-gratification. Mr. —— meant to acquire a fortune by his profession in India; he was a lawyer, and should have appeared at the courts one morning, but was indisposed with a cold: his excuse for non-attendance was already

already written, and the servant going to carry it away, when a black merchant was announced, who told him *his* cause came on that day—that he would not ask Mr. ——'s assistance, because there were *flaws* in it—but took the liberty of offering him a bag of gold, equal in value to 1700 l. sterling, if he would only be so kind as to stay away that morning. Our HONEST Briton sent him back directly; and dressing himself hastily, though far from well, went to the place, saw the merchant cast, and related the adventure—desiring immediate passports for England at the same time; because, as he wisely and virtuously confessed, it was possible enough to resist such an offer once, but dangerous to reside where temptations of so enormous a bulk might occur too often for humanity to combat them with success:

Where metals and marbles will melt and decay,
Fear, man, for thy virtue, and hasten away.

HONOUR,

HONOUR, DELICACY OF CONDUCT,
REFINEMENT UPON VIRTUE,
SCRUPULOSITY OF BEHAVIOUR,
NICENESS, REPUTATION.

THE first and the last of these terms are synonymous, when a woman's chastity, a soldier's bravery, or a trader's punctuality of payment are in question: let any of those be doubted for a moment, HONOUR is fulfilled and REPUTATION torn. When we view the same quality in another light, it will be found that HONOUR expresses in a breath what the second, third, and fourth phrases here explain by periphrasis and circumlocution: yet does that breath comprise all that is truly DELICATE, REFINED, and SCRUPULOUSLY pure in conduct and in morals.—So does not NICETY, whose acceptation is more limited, and perhaps belongs rather to what the French elegantly call the *savoir-vivre*,

vivre, and the petite morale—to matters of propriety and etiquette—to ceremonies of life, and the mere trappings of society. But HONOUR is honesty looked at through a microscope, where all attention is paid to the minuter parts, while the larger are considered chiefly as exuviae, and for the most part of course disregarded. 'Tis for this reason possibly we seldom find an overt act of HONOUR, properly so called, that does not seem to scorn, neglect, or openly offend against some cardinal or some Christian virtue. I must make myself understood by examples :

The man who, disarming his adversary in a duel of which there is no witness, restores him his sword upon the instant, acts with consummate HONOUR certainly ; but that such conduct militates against *prudence*, no one will deny—and if it did *not* do so, to confess the truth, there would be but little HONOUR displayed in the deed. The gentleman

tleman who discharges a gaming debt in preference to that of a tradesman, apparently prefers HONOUR to another virtue, *justice*, which is severely wounded by the exploit. And the Governor of Verdun, who shot himself to elude a trial as I remember, lost sight of *fortitude* in pursuit of HONOUR: he should have trusted his life to his country. In this sense HONOUR remains a quality slighted by religion, as promoting no man's eternal welfare, and overlooked by the law, as having nothing to do with the happiness of human life. Volunteers in virtue, as in an army, are very troublesome: good generals and experienced legislators love none but disciplined troops; and in the great march of life, he who best keeps his rank best does his duty.

HOUND, GREYHOUND, HARRIER, TERRIER.

FOREIGNERS, especially Germans, are apt to call every dog they see a *HOOND*, which is the transcendental word for that animal in High Dutch, as I have been told. In our language however it only means that species of the canine race which hunts by *scent*, and gives the tongue either upon trail or drag—so sportsmen distinguish that peculiar taint left by the foot of hare or fox, when pursued by the opening pack in a bright but dewy morning over hill and dale sweetly diversified, till

Echo, huntress once of Cynthia's train,
Repeats the pleasing harmony again;

and the sweet animating sounds excite cheerfulness even in the sluggard's veins. Of this admirable creature, and his various denomi-

nations, much less his virtues, my little book does not mean to make the description: suffice it that I tell foreigners what no English gentleman is ignorant of—namely, how the **GREY-HOUND** has acquired the name; not by his nose, for he makes no use of it *in coursing*; while tall, swift, and quick-fighted, he depends wholly upon his **eye** to observe, on his long, nervous legs to overtake the flying prey: but being the only dog which without training to it will kill a badger, formerly in old English called a **GRAY**, and persecute him even in his retirement, he was called the **GRAY HOUND**; while **HARRIER** and **TERRIER** explain their office of themselves, even by the derivation of their names alone. The first follows the **HARE** through all her doublings and deceits: the other, resolving to kill that fox which his more beautiful companions have pursued but lost, goes after him even into his sub-**TERRANEAN** retreat—his *earth*, as sportsmen call it—and fighting

him

him thus under *ground* obtains the appellation, *TERRIER*, for that desperate bravery which remains unintimidated and undiminished even by the consciousness that he is combating in an enemy's country.

HUNTING, COURSING, SHOOTING, SETTING.

THESE synomyes, like the last, are intended chiefly for those strangers who call every sport of the field—*aller à la chasse*. *Alla caccia* too the Italians call taking birds even by decoy; an amusement of the meanest kind I ever witnessed. But whatever we learn from foreign nations, 'tis never to play—unless at cards indeed (for getting money is alike pleasing to the natives of every country)—but the innocent and rural pastimes of one's youth can be enjoyed nowhere except at home. Of these, in our

Gothick language, continental visitants will find distinctions almost innumerable; but I will point out only the very obvious ones, because, if they reside at all in distant provinces, much of the evening conversation turns upon the excellency of our dogs, and success of the chace. HUNTING then means the pursuit of hare, fox, or stag, by hounds bred for the purpose, and trained to the employ; while COURSING is chiefly a trial of swiftness and skill between three greyhounds held in a *leash* for the purpose of slipping them separately at the hare, which their quick eye easily discerns and finds, though among the fallows, where her brown colour and close-clapt ears conceal her, till speed seems still likelier to provide for her defence. Such too is her power and such her skill, that, in a country full of uplands and rising grounds, fewer than a *leash* of greyhounds can seldom catch her, so lightly does she skim the hedge rows, so

swift

swift descend the hill, before the disappointed dog, whom, turning short, she eludes; scales the steep ascent again before he is able to stop his own speed, and dipping on the other side leaves him (for want of scent) perplexed and lost, the moment she is out of his view. SHOOTING with pointers is a different diversion, and consists chiefly in your own ingenuity to take the aim; while the sagacity of your quadruped associates when they *try* a field, the grace and elegance with which they hunt it over, and the variety of attitudes in which they stand, and point the game, are wonderfully pleasing, and seduce a man to continue the sport sometimes even to serious fatigue. SETTING meantime is of a far less active genius, and fit enough for the most delicate lady to participate: as here is no blood to fright, no cruelty to shock her feelings; the pursuit in this case ending only remotely, not immediately, in the death of

those partridge that fall at every stroke of the gunner. A fine summer evening is the true season for this amusement, when the still air and fading glow of the horizon encourage a train of reflections, not disturbed but directed by your beautiful, your obedient spaniel towards the contemplation of man's native superiority; while that lovely, that intelligent creature trusts not *himself*; but yielding his opinion to that of his master, although often well apprised by nature where the covey lies, contentedly quarters all the stubble over at command of his sovereign, appearing deeply interested too in *that* very search he could at pleasure put an immediate end to, by preferring his own often-tried experience. When however he has permission to declare the truth, how gently, and with what flattering manners does he avow it! how meekly manifest his modest transports! while couching close for the net to pass over and close-in both

himself

himself and the game, he kindly reserves all the fatigues of the evening for himself—all pleasure and profit for his master!—But enough on this delightful theme, despised by many without knowing why; for after all it is man's *Magna Charta*, granted by God in days of great antiquity, to hold dominion over inferior natures, and subjugate by reason the brute creation—engaging the affections of some with our caresses, and making ourselves formidable to others by our power.

HURRY AND HASTE

ARE words very nearly synonymous—I hope not wholly so; for, if they are, Prior was guilty of notorious tautology, in an epigram of only four lines, when he says that

From her own native France as old Alison past,
She reproach'd English Nell with neglect or with
malice,
That the slattern had left, in her **HURRY** and **HASTE**,
Her lady's complexion and eye-brows at Calais.

Richardson calls **HURRY** a female word, and perhaps women do make use of it oftener than men; they consider it as synonymous to agitation, and say they have **HURRY** of spirits. Should a foreigner, catching up the other word by mistake, observe that the lady's spirits are in **HASTE**, all would laugh, without very plainly discovering the reason of their own mirth—Do not put yourself in a **HURRY** so, for the business we are upon requires no immediate or violent **HASTE**, being a very popular and a very common expression.

IDENTITY AND SAMENESS

WOULD be nearly synonymous in conversation language, I believe, only that as the first is a word pregnant with metaphysical controversy, we avoid it in common daily use, or at best take it up merely as a stronger expression of unchangeable SAME-NESS. Mowbray and Tourville with their everlasting IDENTITY are complained of by Lovelace in his anxious agony of mind, as companions he could not endure—while Hume would have told him, that although their manners resembled one day what they had been the last, such resemblance was no proof of IDENTITY, however it might give a SAMENESS to their character. Those indeed who resolve to doubt all they cannot prove, give themselves much unnecessary fatigue concerning the consciousness of their

own existence—doubting, in good time! whether they are themselves the same persons, who, before they became philosophers, readily believed that if they set an acorn an oak would come up—and that a chicken would surely be hatched from an egg, if warmth sufficient were adduced to cause the necessary change of appearance in what was before a chicken in potentia? But such doubts and such doubters are best despised, as some of them may possibly have a real interest in considering their existence to be dubious, that escape may be effected from accounting for its errors and crimes. We should therefore be aware of these scepticks, and as little as possible I think dip into their books; from whence little amusement or instruction can be derived, but much SAMENESS, particularly in their discourse upon IDENTITY.

IDIOTISM, FOLLY, SIMPLICITY, FATUITY,

ARE not synonymous in colloquial language, though a medical man speaking professionally would make little difference between the first and last. A lady however talking familiarly about a book of travels lately published, would I suppose make no scruple of laughing at the poor Esquimaux's IDIOTISM, when he is described in it as looking with compassion on a chained monkey at a London show, mistaking him for a countryman in disgrace; yet at the moment she says this, and laughs at the fact, no lady supposes the man to be in a state of FATUITY—for, if he was, the jest would all be over.

Again—The travelling gipsy, who sends a servant wench endued with understanding

no

no meaner than her own, to look for money under a stone in the scullery, while she runs away with a silver spoon, takes advantage of the girl's **FOLLY**, although she is strictly speaking no fool; and was the fortune-teller to obtain Mrs. Williams of Bristol's celebrity, and keep a good house over her head, she might easily be tricked in her turn by the self-same wench, if entrusted to go to market, and cater provisions for the family.

FATUITY is privation of intellect by the appointment of God. **SIMPLICITY**, or as we justly call it *weakness*, gives way to cultivation, and may end in the attainment of much knowledge, by being assiduously instructed—as infants may be pressed forward to learn what is apparently beyond their power; whilst **FOLLY** seems a half voluntary submission or compliance to the fascinating adroitness of another mind, not naturally superior, but skilful in the arts of binding

binding imagination by sympathy, audacity, or pathos ; witness the ingenuity of swindlers, guinea-droppers, and the rest. That this submissive flexibility of temper may be driven up to IDIOTISM is so true, that I once saw a rich trader present a conjuring chymist with a hundred pounds, only for telling him that, if he would grind his cochineal finer, it would go further ; and a lad of past fifteen years old persuaded to burn his fiddle, because, said his playmates, there is a new discovery now, that fiddle ashes sell for a crown the ounce, as there is nothing else found out so certain a cure for the dropsy. We call this power, making tools of the people ; and truly do we call it so, when mankind are willing to be duped between delusion and collusion, so far that they are contented to bury themselves chin-deep in earth at the suggestion of one mountebank, and listen to tales of animal magnetism propagated for the pecuniary

advan-

advantage of another. All the *vis comica* of Ben Jonson's plays consists in the gratification of our spleen, by seeing men fooled chiefly with the assistance of their own avarice, or other vicious appetites, till artful knaves knowing how to stimulate the same, dupe them into IDIOTISM ; whilst on the other hand his spirit of poetical justice satisfies at last our honest indignation, by exhibiting the punishment of those who take advantage of their neighbour's *weakness*, to compensate for the defect in their own strength : as no man sure is much less wise than he who is but just cunning enough to trick his empty unsuspicious neighbour.—

See Mosca, Volpone, Subtle, and the rest.

IDLE, INDOLENT, SLOTHFUL, INACTIVE,
LAZY.

THOUGH none of these epithets, would suit ill some useless members of society, yet INDOLENT seems the word appropriated in conversation language to the upper ranks of it. We say an INDOLENT prince, and an INACTIVE minister, a LAZY girl, and an IDLE boy. The third adjective seems for the most part attributed to brute animals; and we read that some serpents in India are providentially of so SLOTHFUL a nature, that after filling with food, they remain torpid and as it were totally lifeless, so as to be destroyed without danger to the pursuers.

Prior's John and Joan is a striking and durable picture of opulent inactivity—while

They

They ate and slept (good folks)—what then?

Why then they slept and ate again.

No man's good deeds did they commend,

So never rais'd themselves a friend :

No man's defects sought they to know,

So never made themselves a foe.

If human things went ill or well,

If changing empires rose or fell ;

The morning pass'd, the evening came,

And found this couple still the same—

with many other equally excellent verses descriptive of some lord and lady, as it was once told me, with whom the poet had passed a month in the country, when his wit first attracted the notice of mankind; but on whom the slight impression that it made, prompted him to revenge their neglect by this mock epitaph, written long before the parties died. Dryden censures this quality, and satirizes it very ingeniously in his Cleomenes; where the Egyptian King is represented as desirous to shorten his name, that his fatigue in writing it might be somewhat alleviated—

a circumstance he picked up, I believe, from the anecdotes of Sanctius II. of Spain, surnamed the IDLE—contemporary with our Henry I.—Dryden was a mighty reader of Spanish literature. Doctor Johnson however does not speak of it as borrowed: and as for Fielding, who had not reach of mind enough to see as Johnson did, how finely the character was coloured by this incident—He ridicules, and teaches others to ridicule it, in his Tom Thumb the Great.

Come, Dollalolla—curse that odious name !
By Heavens I'll change it into Doll or Loll,
Or any civil monosyllable
That will not tire my tongue.

ILLUSION, DELUSION, PHANTASM,

THOUGH not synonymous, are near enough to be very easily confounded, at least

least by strangers; while we natives know so certainly how to place these words, that we say properly enough, that if a person is under so strong a **DELUSION** as to believe himself removed for some strange crime or fancied excellence beyond the common limits of humanity, he may soon come to imagine himself surrounded by sad or gay **ILLUSIONS**, out of the ordinary course of nature; and if he feeds such notions in solitude, nor seeks recourse from medicine in due time, —his *friends* (as one's relations are popularly called) will soon pronounce him statutably mad—and, contenting themselves with enjoying his *real* estate, leave our **DELUDED** friend to converse with **PHANTASMS** in a perpetual and strict confinement.

**INCREDULOUS, UNBELIEVING, HARD OF
BELIEF.**

THE first of these words, though in derivative strictness perhaps synonymous to the second, is not so used in common conversation. We say of a man who refuses credit to Christian truths, that he is an **UNBELIEVING** hearer of the word, not that he is an **INCREDULOUS** fellow; as we should soon affirm of him who was so **HARD OF BELIEF** as to doubt the existence of regular and periodical monsoons in one part of the globe, solely because he had still inhabited another where the winds were always variable. That person is most properly called **INCREDULOUS** who steadily refuses his testimony even to known facts, without the immediate evidence of his senses to confirm them; which when he has received how-

ever, he is no longer *faithless*, but *believing*,
as said our Lord to Saint Thomas.

INEXORABLE AND INFLEXIBLE

ARE not synonymous, although the effects resulting from such qualities are precisely the same; our first man refusing to hear the voice of entreaty, the second never bending to it though he *does* hear. Both at first sight appear to be dispositions purely hateful, yet both may be pressed into the cause of virtue.

A man resolv'd and steady to his trust,
INFLEXIBLE to ill, and obstinately just,

is a favourite with Addison; and we will hope that such an unbending character will not shew softness in the wrong place, but be for ever INEXORABLE to the seducing voice of temptation.

INFIDE

INFIDELITY, ATHEISM, DEISM,
SOCINIANISM.

THAT these terms are not synonymous will be readily allowed, particularly by those who are of the last named fashionable persuasion—and justly—as Faustus Socinus, the head of their sect, professed to have written against the ATHEISTS ; but lost his manuscripts in a popular insurrection at Cracow, in the year 1538, when he himself escaped with difficulty from the fury of the populace. His followers however can scarcely be offended by finding themselves ranked under the widely-spreading banner of INFIDELITY, while we who believe and are sure that Jesus was the Son of God—have a right to tax those people as Infidels that endeavour to despoil our Redeemer of his divinity, when he himself expressly

said to his disciple Philip, that he and his Father were one:

Philippe ! qui videt me, videt et Patrem ; Quomodo tu dicis, Ostende nobis Patrem.

Nor can I guess why they should wish to be called Christians—a mere contradiction in terms—while 'tis acknowledged that God and Man are one Christ ; so that notwithstanding they may revere and obey some precepts given by Jesus, they cannot with propriety be denominated Christians,—the mystic vestment of our Divine Master being though of many colours found yet without a seam—woven from the top throughout.—Calvinism properly so called affords them no shelter, certainly. Servetus was burned at Geneva for propagating similar doctrines; nor would *Fauſtus Socinus* have escaped with reproofs and cautions only, as his uncle *Lælius* did, had Calvin lived to read in the writings of the nephew the fruits of his ill-
judged

judged lenity towards the uncle. But whilst he was exercising his self-created authority in Switzerland, and was jestingly called by some the new pope of Geneva, Socinus prudently contented himself with enjoying the luxuries of a court;—being protected at Florence till the year 1574 by Francis de Medicis Grand Duke of Tuscany, as my Italian friends have informed me. **DEISM** is therefore, so far as I am capable to comprehend the *creed of unbelief*, synonymous to **SOCINIANISM**, well understood; and ranges under its banner numberless other shades of **INFIDELITY** which come forward with new names from day to day—Freethinkers, Sceptics, Esprits forts, &c,

Unfinish'd things one knows not what to call,
Their generation's so equivocal.

Thus dubious and composite colours strive
for the distinction of a season, under appellations unheard of before perhaps; accom-

modating themselves to modern taste and prejudice—named, admired, forgotten even by the boys and girls who searched fresh titles of honour for them whilst in favour. Such were once the emperor's eye, the soupir étouffé, the boue de Paris, and so forth. They fade, and die, and shrink from fashion's train, however—while the primitive tints vary not name or nature so long as the sun endureth.

Since the above was written I've been told that **SOCINIANS** only deny the divinity of Christ, while **DEISTS** doubt even his mission. This certainly does bring the followers of Socinus at least as near to the true **Christian Church**, as are the rational and orthodox followers of Mahomet; for he too acknowledged the Son of Mary as a prophet.

INNOCENCE AND SIMPLICITY.

THESE words are synonymous in a literal sense, and likewise when applied to the state of babyhood; where they prove their influence over the hardest hearts, and charm beyond the utmost power of that virtue into which the first can ever be enlarged, or that wisdom of which the last is the only true foundation. When figurative, and applied to literary works, they are too commonly separated—for we admire the **SIMPLICITY** of many Latin poems, some English ones, and above all the French tales of **La Fontaine**, which for their **INNOCENCE** can scarcely be celebrated.—But freedom from superfluous ornament is our familiar idea of **SIMPLICITY** in the belles lettres and fine arts, while those beauties must be very strong marked at last which unadorned can

X 4

please;

please; nor would I advise the inferior class of writers to imitate that naked plainness which is so justly admired in Homer or Thucydides;—recollecting, that though Julius Cæsar's head strikes you with reverence by its baldness, that of Cleopatra shews to most advantage when we figure to ourselves the expiring beauty, and Charmion settling her hair and diadem so as to look graceful even in death.

I Munditiis capimur—nec sint sine lege capilli.

That foreigners may be led into no mistakes, let us tell them that, speaking of these two words with reference to medicine, they are by no means synonymous:—we say such food or physick may be taken with INNOCENCE: the other term won't do.

**INNOVATION, SPIRIT OF CHANGING, DESIRE
OF NOVELTY.**

'TIS only the last which causes the existence of the former ; were there not that **DESIRE OF NOVELTY** and **SPIRIT OF CHANGING** in the world, fewer **INNOVATIONS** would perplex mankind, and fewer misfortunes distress them.—“Time (says my Lord Bacon) is the greatest **INNOVATOR**, seeing he evermore bringeth in somewhat new: yet although termed hasty-footed, I would our modern state-menders were no more hasty than he—as Time waiteth still the ripening of matters, before he putteth forth a hand to gather or shake them down.” What would such a thinker have thought of the present **INNOVATING** age? He would have seen that it was change without novelty, and that our present instructors of the human race are

struggling

struggling to pick up all which Time had flung away—all that was unripe, all that was rotten in politics : let such at least keep far from these islands—

Rise rocks between us !—and whole oceans roll !

Johnson uses the word which includes all the rest with so much aptitude and force, I cannot refuse myself the pleasure to transcribe the passage. When speaking of our admirable constitution in his Irene, the wise old Turk is made to reply—

If there be any land, as Fame reports,
Where equal laws restrain the prince and people;
A happy land—where circulating power
Flows thro' each member of th' embody'd state;
Sure, not unconscious of the mighty blessing,
Her grateful sons shine bright with every virtue;
Untainted with the lust of INNOVATION,
Sure all combine to keep her league of rule
Unbroken as the sacred chain of nature
That binds the jarring elements in peace.

INSIGNIFICANT, TRIFLING, FUTILE, LIGHT,
NUGATORY, UNIMPORTANT.

IT should seem scarce worth the while to trace synonymy so frivolous, did not experience daily shew us that NUGATORY reports, LIGHT and misty as the word their adjective derives from, invented at first perhaps by TRIFLING women, or men in their own characters no less INSIGNIFICANT, are yet capable of giving not only serious disturbance to individuals, but even to the state itself, at times become by combination of circumstances very peculiarly favourable to half-told tales, easily insinuated into empty heads; where the most FUTILE stories are most welcome, because perhaps such are soonest blown away, leaving clear room for others equally UNIMPORTANT, considering

their nature, but dangerous enough if we reflect on their possible consequences.

INSOLENT, ARROGANT, SUPERCILIOUS,
PURSE-PROUD.

ADJECTIVES of a genus wholly different from the last; terms which, though not strictly synonymous, may yet too often be found predicate of one person only; especially the PURSE-PROUD gentleman, whose *aurum fulminans*, like that produced by pyrotechnical experiments, makes a most loud explosion—but never *carries* far, as the phrase is, or is seen capable of forming a durable impression. If however too suddenly acquired wealth has the happy faculty of broadening a fellow's features into INSOLENT levity, long sighed for admission (when once it comes) into a fashionable circle

cle is scarce less likely to draw up the eyebrows of a youthful female into a **SUPER-CILIous** sneer; nor can Literature guard her votaries from temptations to the like temper, whilst awful Erudition, **ARROGANT** of her own just claims, and scornful or at best negligent of petty pretensions, looks—if she vouchsafes to look at all—with somewhat like unmerited disdain upon the writer of this little book, and asks how long the *sprightly* lady has fancied herself initiated among the Gnosticks, while Error marks her pages and Ignorance guides her pen.

INVENTION, INGENUITY, ORIGINALITY,
GENIUS.

THESE terms are not synonymous certainly, though similar enough to be easily misapplied by those who are not acquainted

with

with the manner in which we appropriate them. The first seems, for example, good for every art and every science where an appearance of new creation is produced. Homer and Herschel are alike INVENTORS, and Newton may be contented to share with Cervantes the praises of ORIGINALITY and GENIUS. Time has taught us however to annex meaner ideas to the word INGENUITY, made peculiar in these later days to petty contrivances and subtleness of skill, in the mechanic arts particularly, and from thence taken up, half figuratively, to express the operations of the mind. Thus while we are inclined to adore Shakespeare's astonishing powers of INVENTION, we admire Waller's INGENUITY, displayed in several little poems with wonderful dexterity and neatness—witness the Girdle, the Marriage of the Dwarfs, and the Lady who sings the Song he wrote, with two or three more.

Mean-

Meantime, as no new creation can after all be produced by mortal man, so can we find nothing resembling it so strongly as fermentation, where the surprising efficiency of two bodies evidently different to produce a third unknown before, leaves chemistry in possession of the highest praise for ORIGINALITY throughout the natural world ; pressing on literary students to this useful lesson—that GENIUS cannot energize its powers unless a certain portion of knowledge be provided, on which to operate and with which to ferment. Let idleness then no longer seek a refuge in the hope of being ORIGINAL by the mere absence of learning, which alone can inform a new-fledged writer whether his thoughts are of his own INVENTION, or of those who went before him.

Some pretty unowned verses on the death of the famous Dr. Franklin, long in my possession

session but never printed (to my knowledge),
shall close this article.

I.

Like a Newton sublimely he soar'd
To a summit before unattain'd;
New regions of Science explor'd,
And the palm of philosophy gain'd.

II.

From a spark which he brought from the skies,
He display'd an unparallel'd wonder;
And we saw, with delight and surprise,
That his rod could defend us from thunder.

III.

Had he wisely but learn'd to pursue
The bright track for his talents design'd,
What a tribute of praise had been due
To this teacher and friend of mankind!

IV.

But to covet political fame
Was in him a degrading ambition;
'Twas a spark that from Lucifer came,
And first kindled the blaze of sedition.

V. May

V.

May not Candour then write on his turn,
Here, alas ! lies a noted INVENTOR ;
Whose flame up to heaven should burn,
But inverted, descends to the centre ?

He INVENTED a stove, where the flame
was contrived so as to descend instead of
going upwards.

A JOKE AND A JEST

ARE not exactly synonymous ; the last
is the pleasanter trifle of the two, and has
come into play since intellect has been more
diffused. We are now grown fastidious in
our social pleasures, and to degrade a JEST
will it a JOKE : when in former days the
own, or merry-andrew, or fool of courts
and palaces, whose wit seldom rose above
mere practical JOKES, was dignified by the

name of JESTER. The last of these creatures upon record was taken into King Charles the First's household, where he affronted Aarchbishop Laud; and afterwards being neglected and lost sight of in the civil war, the custom was no longer observed. City JESTERS remained longer in the world; and ninety years ago Lord Mayor's fool jumped into a custard for the last time I heard or can find trace of him.

A horrible practice however did prevail at Salisbury in Wiltshire, not more than fifty or at most sixty years ago, and was called a JOKE. I have heard Mr. Harris, the learned James Harris, tell it as a thing he remembered:—how a man there, excellent at acting the character of a lunatic, was encouraged to burst suddenly upon strangers set down to supper at an inn; where after he had terrified them all by his clamours and apparent distraction, they were dragged from under the table, chairs, &c. where their fears had

had sent them for refuge, and kindly informed by their laughing friends in the secret, that all this was nothing but a JOKE, From such dangerous devices, so perilous both to the actors and the audience, *libera nos, Domine!*

Dr. Samuel Johnson, though full of humour himself, hated a fool-born JEST, as our Shakespeare's King Henry when grown wise calls it: and I have seldom seen him much more angry than he was with me, one morning, at West Chester; while some gentleman of the town was shewing us the curiosities of so ancient and respectable a place:—for our Doctor was slow, and heavy, and short-sighted; and by the time he had begun to examine and discuss one thing, our brisker Cicerone set us all going in chace of another. This went on a while; and I saw impatience struggling with civility in Johnson's countenance, when he suddenly asked me—in order to stop him, I suppose—

“ Pray what is this gentleman’s name, who accompanies us so officiously ? ”—“ I think they call him *Harold* ” (replied I) ; and perhaps you’ll find him to be of the family of *Harold Harefoot*, he runs with us at such a rate.”—“ Oh ! madam, you had rather crack a JOKE, I know, than stop to learn any thing I can teach ; so take the road you were born to run.”

JUDGMENT, DISCERNMENT, CRITICISM.

“ Tis with our JUDGMENTS as our watches, none
Go just alike, yet each believes his own,

says Mr. Pope ; while his arch tormentor Dennis tells us, and very rightly too, that JUDGMENT is a cool slow faculty, which attends not a man while in the rapture of poetic composition. It is not then synony-

mous

mous to DISCERNMENT, which I should call an acute and penetrating power, quick-sighted ever to mark a defect, often animated enough likewise in chace of a beauty. These qualities ought above all others to unite in formation of a man of the world and a critic. Jean Rousset says, that if Cardinal Alberoni had been as JUDICIOUS in keeping close his own sentiments from a rival or coadjutor as he was adroit to DISCERN theirs, no man could have hoped ever to reach his skill in the *ſçavoir-vivre*: whilst every writer who wishes to extend his fame through future ages, will readily agree that the CRITICISM which we all acknowledge to be a faculty happily combined of JUDGMENT and DISCERNMENT, is the true amber wherein good poetry desires to be preserved and seen through—solid yet clear, as Ovid says so sweetly,

—ut eburnea si quis

Signa tegat claro, vel candida lilia, vitro.

Y 3

Such

Such CRITICISM really and *bona fide* possesses the property falsely by the ancients attributed to Asphodel, which for that reason they planted near burying-grounds, in order to supply with proper nourishment the manes of the dead.

KALENDAR, ALMANACK, REGISTER OF
TIME.

THE first of these words I have written with a kappa, because scholars tell me that 'tis of Greek derivation, and comes from their verb *to call*—as the priest appointed to observe the new moon gave notice on his first discerning her appearance in the heavens by a *call* to him who presided over the sacrifices. ALMANACK is an Hebrew or Arabic word ; and seems, I know not very well why, to have reference towards astrology ;

logy; whilst for the true REGISTER OF TIME we must depend upon the KALENDAR. That of Numa Pompilius contented a warlike nation like the Romans for near seven hundred years: but Cæsar, who united learning and genius to his military talents, reformed the abuses which had crept in; not however changing the names, which remained the same even through Pope Gregory's still more philosophical and complete reformation, sixteen hundred years after Julius Cæsar's time; a veneration for literature and reverence for antiquity having restrained every virtuous and wise prince, nay every mad and tyrannical one, except Nero, from such presumption. *He* indeed among his other strange exploits struck at the KALENDAR, intending the insertion of his own and his favourites' names; but the design died with him, and *sans-culottides* were deferred till 1793. The month Quintilis was called July, in honour of the first Cæsar, by

Mark Antony during his consulate ; and the like compliment was paid to Augustus after his decease, but I forget how early. No change of name has been endured from then till now. In Danet's Dictionary of Antiquities an old Roman KALENDAR is preserved, where I used to read and laugh at this article :—“ From the 14th of January to the 23d, *wicked days, by order of the Senate.*” Surely the Convention must have appropriated these with great exactness, as their king's murder closed the number so completely. Every month was however under protection of some divinity ; but our modern institutors of new customs despise all acknowledgments of that over-ruling Providence which they daily and hourly insult.

It is however scarce pardonable in a Christian writer to speak so lightly as I do now, when tracing the conduct of men resolved to provoke the vengeance of Heaven

in its fullest extent, by the abolition of the Decalogue given by God in person to his people, and confirmed by him *incarnate* fourteen hundred and ninety years after. When the setting apart a seventh day for rest was insisted upon, our Saviour Christ said—Keep the Commandments: and though his followers changed the Jewish sabaoth for the day on which he rose again from the dead, as a transaction still more interesting than the finish of creation itself—*that* day has been venerated by every sect, every modification of Christians, either by a cheerful celebration of the happiness it has ensured to us, as in the Romish church—or by a peculiar sanctity of manners and decency of behaviour, as among the protestants. No one who called himself a Christian of *any* denomination would however fail to respect a day so consecrated by repose from labour, and rational meditation on the blessings we receive; till these new instructors of mankind

kind arose, and instituted *decades* for the mere purpose of avoiding Sunday, and cutting off from their deluded followers all communication with Heaven—lest peradventure they might receive illumination, and learn to condemn a cause so sacrilegious, a conduct so gross and shameless.

KING, SOVEREIGN, MONARCH, PRINCE,
DUKE.

WORDS differing little except in etymology, and ever challenging respect from man, who first invented them in earliest ages to shew the original and necessary propensity of our nature to distinguish itself from inferior creatures equally gregarious, not merely by choosing a chief (for Heaven has bestowed that instinct on many animals, cranes, bees, &c.), but by electing as head of those

those more enlightened tribes, which form the human race, some person eminent above his fellows for some quality well understood and by them justly esteemed; fitted in short for the supreme command, by native, or acquired, or hereditary excellence—a benefactor, or the son of a benefactor to their community, to whom they in grateful regard gave titles of honour and distinction.

Thus Cambden I believe and Verstegan agree, that the term **KING**, of Saxon derivation, is drawn from *Cýning*; whence the Tartars call their *CHAN* likewise—the original word, when traced to the root's extremity, signifying, as I am told, *most stout and valiant*; as the first **KINGS** were monster-tamers, men willingly followed by those below them in prowess, to the great labours of clearing ground, killing wild beasts, making fenced cities and the like—first in difficulties ever, as first in place—painful though glorious pre-eminence!

Yet

Yet these were virtues of a meaner rank,
Perfections that were plac'd in bones and nerves;
Souls more refin'd were bent on higher views,
To civilize the rude unpolish'd world,
And lay it under the restraint of laws;
To make man mild and sociable to man,
To cultivate the wild, licentious savage
With wisdom, discipline, and liberal arts,
Th' embellishments of life.

ADDISON'S CATO.

And true it seems, that those who fight and kick against their KING, fight also against all and each of these; and far as they succeed return to barbarism. Oh! may the present league of royalty be crowned with just success! and save all Europe *now*, while yet 'tis time, from sin, from sorrow and confusion, and from relapse into that savage state, that returning chaos whereto every thing appears to tend! The word *REX* meantime, deriving as the Scythian *RIECKS*, the Spanish *RER*, &c. as Postel says, from an old Hebrew word signifying the *head*, seems

to be the cause that kings add *that* signature to the first name now in these Christian days; for monarchs have no sur-names, but appellatives—as Henri Beau-clerc, meaning the learned; Philippe le Bel, meaning the handsome, &c. And these late writers have shewn as little learning as loyalty in finding out the king of France to be plain Louis Capet, as they call him—seeing that his ancestor *Hugb*, when the nobles chose to set him up against Charles DUKE of Lorraine, in or about the year 987, took the name of *Capet* as *head*: for sur-name had he none before; and 'tis no more his *name* than George ~~rex~~ is the *name* of our own gracious SOVEREIGN: his father was Hugues le Blanc, or Grand, who subdued Lothaire. *DUKE* means no more than leader or conductor of armies or of tribes, when young society began to form, and mankind rose above the brute creation by exerting his highest privilege to its noblest purpose—that of classing the ranks

of humanity and fixing the limits of aggregate life. *Te DUCE* is still a half proverbial expression, and signifies attachment to our *leader*. Meantime *MONARCH* in the politest language well opposed to *ANARCH* and *ANARCHY*, denotes a sole and *SOVEREIGN* fway: *SOVERAIN* or *SOUVERAIN* implying that this *MONARCH* was *set over all*—the *universal governor*, under whom tributary *PRINCES* ruled as *first* figures—*PRINCEPS* in their own districts—while he, the head of gold, held the supreme jurisdiction, and to him all appeals were made. Four of these universal monarchies are past; and God has explicitly declared by his prophets that there shall be no more such:—he now punishes with exemplary sufferings that nation which since our Saviour's coming has alone aimed at *UNIVERSAL MONARCHY*; and shews to all the world that he who exalteth *himself* shall be abased.

KNAVERY, RASCALITY, WAGGISH FRAUD,
TRICKS.

THESE are not quite synonymous I think, the second word implying somewhat more serious than the others. All come from the petty malice and buffoonery of servants, in old aristocratic days admitted to more familiarities than now; when rank is less surely ascertained, and more danger might arise from approximating one situation of life with another.

KNAVE meant *servant*; the KNAVE upon the cards in English is *valet* in French; and when Chaucer and his cotemporary writers (the elegant ones, for Chaucer wrote the high court language of his day) mention a KNAVEY child, as a boy, in opposition to a female child, or girl, he means an *heir*, the *eldest son* of the family

always; because the *heir* while the father lived was a *servant*:—whence indeed the motto to the *heir* of England.

Paul, a **KNAVE** of Jesus Christ, is shewn in the Duke of Lauderdale's Bible; but there are doubts of that being genuine, among people conversant in such matters. Meantime **RASCAL** meant a lean deer; and the keeper of a nobleman or gentleman's park being the **KNAVE** he oftenest conversed with, he used in sport to call him **RASCAL**: You make fat **RASCALS**, Mrs. Doll, says Falstaff on this principle.

Foreigners will now find petty **TRICKS** and **WAGGISH FRAUDS**, such as April Fool Day exhibits in remote provinces, called **KNAVERY**: nearer London that word seems now to mean cheats at cards, or such other paltry **RASCALITIES**.

KNOWLEDGE, SCIENCE, WISDOM, SCHOLARSHIP, STUDY, LEARNING, ERUDITION.

Thereby the well-worn taper's light,
Wearing away the watch of night,
Sat **STUDY** ; who, with o'erfraught head,
Remember'd nothing that she read—

says our English satirist ; yet in vulgar acceptation is she made nearly synonymous to the other six words of a catalogue so respectable, that their discriminations are well worthy to be traced, could a hand be found possessed of the clew commanding a maze so intricate. Till such a one appears, let me with trembling modesty undertake the charge of foreigners who will venture to tread with me the lovely though perplexing labyrinth, where they will find **WISDOM**, or *Sophia* enthroned in the midst, a gift of God alone, an energy divine, apparently

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spontaneous in some chosen souls, of power to endure **STUDY**, and through her means to obtain **KNOWLEDGE**; not in a limited or constrained sense do I speak it, but **KNOWLEDGE** of ourselves and of what stands around us; in a word, **SCIENCE** with her numerous ramifications; the strongest branch of which perhaps, and hardest to subdue, is that of language, man's first great distinction, the bar placed by Omnipotence to prove and to preserve the dignity of him whom he was pleased to constitute lord of his fair creation;—a gift bestowed originally upon those who, when no longer innocent, were by that one great faculty alone rendered capable of every evil; insomuch that God thought fit to confound their pride by his immediate interposition, adding on that occasion miracle to punishment.

Since that unhappy hour, it has been justly accounted **LEARNING** for mortals to read the precepts of their ancestors, while,

as one of their sweetest poets best expresses

it,

We write in sand, our language grows,
And like the tide our work o'erflows.

Worse still ! while birds and beasts have all of them a method whereby to comprehend the mutual sympathy of amorous emotion, or friendly intercourse, by sounds well understood ; even kings and princes of the human race are obliged to call in the assistance of SCHOLARSHIP in some degree, in order to know the tongue and dialect of that fair whom they would address before they can woo her affections.

If this rhapsody is thought tedious or offensive, as setting language too high upon the scale of human acquirements, let us recollect that there is nothing worth acquiring to be had without this indispensable key to it ; and although Balzac terms such STUDIES the luggage of antiquity, and Locke

advises us to fill the mind with useful reflections, rather than load it with a weight of **ERUDITION**—it was perhaps because the first wished to conceal his own ignorance of ancient style and dialect, under an assumed contempt; while he intended to form a phraseology wholly his own in France, and render *that* the criterion of excellence. Mr. Locke began the world a wit and critic, and half a poet, and made epigrams; and one might say with Prior,

I'm sorry, Sir, that you've discarded
The men with whom so long you herded.

But his constitution would not permit him to toil through the stiff clays of grammar, logic, or school **LEARNING** of any sort; disputes concerning which always put him out of humour, his biographers say, especially Mr. P. de Coste, in his *Character* rather than *Life of Locke*, printed by Mr. des Maizeaux; and so he blinded his own eyes,

eyes, and those of his followers, with the dust raised by Descartes, till he kept a cloud of it thick between him and the old Aristotelians, and fancied *that* philosophy for ever exploded by French genius, in good time! and French audacity. Locke's reach of mind was such, however, he could not but know that, in order our heads should be stored with useful reflections, somewhat should be provided for us to reflect upon:—and that even moral philosophy, or ethics, must come to the grammarian for elucidation, as chronology must descend to the computist for proofs—might be shown from a couplet in the *Essay on Man*, where Mr. Pope asserts pretty roundly—I hope without understanding himself—that

For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right.

Now surely the Mahometan paradise is no truer, and the Mahometan faith no

Z 3 purer,

purer, for the good lives of some individual Mussulmen ; nor will any one believe the story of Viſtnoo and his Seven Metamorphoses an hour sooner, because they see some good old Bramin, who believes them faithfully, leading an innocent and praiseworthy life. Mr. Gibbon does not appear to give credit to Polytheism, or forbear to laugh at stories of those deities which were seriously enough adored by the incomparable Scipio—although he laments their exclusion.—Ridiculous !—Had then Mr. Pope only put the *personal* pronoun in place of the *possessive* one, as nominative case to the verb, and said,

He can't be wrong whose life is in the right,
it had been *quite* sufficient, and explained his own meaning clearly ; which doubtless went no further than to say how a virtuous Mussulman was as valuable in the sight of his impartial Creator, as a virtuous Christian ; and the morality of Scipio
equally

equally dear to God as that of my Lord Falkland or Marechal Turenne. So much for the influence of grammar on a branch of STUDY that has often enough professed a lofty contempt of it ;—and I could give an instance of its consequence with regard to historical facts too, and the art of negotiating between contending powers, and of penning treaties with correctness incapable of being eluded by interest, or denied by insensibility.

The anecdote relates to a capitulation of the Dutch garrison in Tournay, 1745, when they thought themselves restrained by an article only from acting for a limited time in any of the barrier towns ; but soon found out how the grammatical construction of the words had deceived them, when the French interpreted that convention, as tying them up from acting in any part of Europe. The cavil turned upon the following expression :—Dutch troops were not to act in

any of the places *les plus reculées de la barrière*. Our honest Hollanders doubtless understood *de la barriere* in the genitive case; Messieurs les Francois swore they meant it in the ablative.

Shall I go on? or have I said enough? as Milton makes his Lady in Comus exclaim, when praising Virtue before the throne of Vice:—or can enough be said to enhance the value of those STUDIES which tend to elucidate SCHOLASTIC LEARNING, and, fixing the boundaries of language, seek for their object the well understanding of speech?

Speech! Thought's canal! Speech! Thought's criterion too;

Thought in the mine may come forth gold or dross,
When *coin'd* in *words* we know its *real* worth.

But poetry is idle, if we seek to be sublime in our description of its excellency, its dignity, or its power;—for speech was the engine of creative energy.—He *spake the word*, and they were created.

TO LACERATE, TO TEAR, TO REND, TO
BREAK, TO SEPARATE WITH VIOLENCE,
TO DIVIDE FORCIBLY, TO SPLIT.

THAT the first of these words should be so seldom used in conversation, though eminently pleasing, one might enquire long and find no cause, unless its familiarity with the Surgeon's profession may be deemed one. Their distinctions between a *contused*, an *incised*, and a *lacerated* wound may have given disgust, and contributed, for aught I know, to the banishment of that expression from polite society, where it would sound pedantic and improper. In serious and steady talk concerning any important event, we yet retain it however; and no man would be dispraised for saying in company, that when he looked upon Great Britain in a geographical map, it gave him the idea of having

having in former ages adhered as by a skin to the continent; and thence being roughly **LACERATED** by some accident, was perhaps **RENT** away, like Sicily from Calabria's shore, of which the word *rhegno* is a corroborating evidence; while to **SEPARATE** with violence, and **FORCIBLY DIVIDE** one place from another, is the property of earthquakes common in the South of Italy and its vicinage, where a traveller perpetually sees little islands apparently **TORN** off from the neighbouring coast, and principally about Puzzuoli, till the sight of rocks **SPLIT** in two, or **BROKEN** in a thousand pieces by their own internal commotions, scarce astonish one—so frequent as well as frightful are these phænomena. So much for the analogy of words not synonymous after all; whilst a foreigner must be careful above every thing to avoid our vile Western dialects, which say, I *broke* my best muslin apron, in snatching a china plate

plate to save it from being *torn*: a phrase in which *broke* and *torn* are put precisely in the wrong place.—For better explanation, whatever is woven may be **TORN**, whatever is brittle or fragile we can easily **BREAK**; the hardest substances will **SPLIT**, if gunpowder be applied properly for that purpose. Jealousy will **SEPARATE** with violence the closest friendships; and the spirit of party rage **DIVIDE** the nearest ties of blood. Flesh is **LACERATED** by a thousand accidents; but eruptions from a volcano **REND** even mountains asunder.

LANGUAGES, TONGUES, SPEECH, IDIOM,
DIALECT.

AS all **LANGUAGE** was at first *oral*, one would naturally suppose the second of these words to be the common conversation term;

7.

but

but experience says no, notwithstanding that its derivation is nearer home than the others—if we except **SPEECH**, that claims from Runic origin like itself. But the miraculous gift of **TONGUES**, bestowed on Christ's Apostles by the immediate interposition of God's Holy Spirit for the purpose of propagating his divine precepts, might possibly contribute to the consecration of this word from very common or familiar use, though it yet remains an ornament of poetry; while **SPEECH** signifies more popularly a general *power* of utterance, than a *mode* of it appropriated to some particular nation. **IDIOM** implies the cast of expression and turn of discourse belonging to a **LANGUAGE**, and **DALECT** runs into sub-divisions, as the country where 'tis spoken divides into provinces or districts. These **DALECTS** in England, France, or Spain, where there is (or ought to be) one government only, are mere corruptions not modifications of the **LANGUAGE**.—

In Italy, as heretofore in Greece, matters are very different; each state has a separate code of laws, distinct manners, dresses, habits of life dependent on their different governments; some of which are monarchical, some purely aristocratical: in countries so diversified, the language varies too, and almost every **DIALECT** is a written one.—I have seen books in Milanese, and translations from the Tuscan into Venetian frequently:—indeed you see upon the signs, &c. when you come into a new state, all over Italy; for, though the accomplished ladies of the court and professed scholars speak to you in *Florentine*, or as we say *Italian*, the ordinary people scarce know of such a tongue either at Naples, Genoa, or Turin, where either French or the provincial patois salutes your ear so constantly, 'tis difficult to suppose yourself in that nation of which you studied the language when in England. In the Venetian state I saw a

man

man who I had been told was *Giorgio Scendone* write his name upon his door *Zorzo Zendon*; and it used to be my sport to talk Milanese with an old Tuscan laquais de place at Florence, and he called it *Turkish*, nor would believe it was a dialect of Italy.

Meantime SPEECH is the comprehensive word used seriously for a transcendental. “There is neither SPEECH nor language” (says the psalmist), but their voices are heard among them.”—“In SPEECH be these eight parts following,” says our Lilly’s Grammar; a book that boasts a constellation of scholarship and learning in those who composed it, which hardly any other of the same size can show; while the illustrious names of Erasmus, Dean Collet, Lilly, and I believe Sir Thomas More himself, embalm and preserve it for as long as literature shall last in this kingdom. An example to take in our five words at the head of this article,

must not however be forgotten: it might be made to run thus:

Charles Quint was noted for saying, that so many LANGUAGES as a man knows, so many times is he man. If this position be true, what a mortal must the interpreter of Sultan Solyman have been! who was said to have spoken twenty-seven divers TONGUES with fluency and ease, among which were some Malabarick DIALECTS, I trust; and even the clucking SPEECH of the Hottentots must have been called in for the purpose of making out so surprisingly great a variety. It is not, however, knowing a number of names for one thing, that constitutes a philologer like James Harris, or like Samuel Johnson, although it may make a linguist like Baretti.

And sure, said I, you find yourself so able,
Pity you was not druggerman at Babel.

DONNE.

While

While to discover the root and grasp the stem of **LANGUAGE**; to investigate its qualities, and examine into its colours; to learn the ramifications, and form acquaintance with the **IDIOMS**, those flowers that adorn it; to preserve their sweets, and store them up a valuable provision of materials for the arts of Logic, Rhetoric, and Poetry—this is the useful, and not undelightful destination of a scholar's life—

While from science' proud tree the rich fruit he receives,
Who could' shake the whole trunk, while they turn'd a
few leaves.

LARGE, BIG, BULKY, GREAT.

THAT these words are nearly synonymous, we doubt not; that they are not wholly so, may be seen by applying them differ-

differently, and placing them closely without imputation of tautology, while we affirm that Mr. Bakewell's **LARGE** breed of sheep in Leicestershire produced in the year 1780, or then abouts, a ram so **BULKY**, as at three years old to measure two feet five inches high, and five feet ten inches round his body, or, as we express it, *in the girth*. Such is the effect of care and cultivation; which in daniferous animals is of apparent use, because so much wool may be gathered off a body so **LARGE** in circumference. **GREAT** cattle however scarcely can be said to answer the pains taken to increase their size. A **BIG** cow is not found to give as much more or as much better milk than her companions, as will pay the farmer for the deep pasture she stands in need of, and for his unremitting attention in change and renewal even of *that*; besides that the breed will revert back to the natural magnitude every year, unless much money is spent,

and pains taken to prevent it :—and I believe **LARGE** oxen in countries where they plough with them, do no more work, and do that work no better, than beasts of the common undegenerated size. Such pleasures will at length end where they began —in mere experiment ; for Nature when pressed out of her common course resents the insult, and drives man back by means unknown even to himself---back to the beaten road, so sure as he ever was disposed to quit it ; whatever strange temptation might seduce, whatever inquisitive philosophy might prompt him.

LAVISH, PROFUSE, PRODIGAL.

THESE adjectives end in a climax ; for he who begins by being **LAVISH** will soon become

become PROFUSE, and finish with growing so completely PRODIGAL, that no income will supply his wasteful and ridiculous excess. This last word is for that reason turned into a substantive, and expresses a man guilty of all such riotous follies as are ascribed to the youth in our Blessed Saviour's well-known parable.—Tropes of poetry and rhetoric do most certainly and daily, as Doctor Johnson says, encroach upon our prose, and the metaphorical becomes the current sense in time. This assertion is obviously true in the naming one of our very common fruits—called at *first* possibly the *nectarine* or *nectarous* fruit, in order to distinguish it as superior to all others in flavour;—and *now* 'tis known by that name only.—With regard to the words upon my list, the same Doctor Johnson with his accustomed wisdom observed, That a young man naturally disposed to be LAVISH ever appears beset with temptations to extend his folly, and

become eminently PROFUSE, till he can scarcely avoid ending his days a PRODIGAL, distressed on every side in mind, body, and estate ; for while the neighbours and acquaintance repress that spirit of penurious niggardliness which now and then betrays itself in a boy of mean education—because from *that* baseness indulged no pleasure or profit can accrue to standers by---they all encourage an empty-headed lad in idle and expensive wastefulness, from whence something may possibly drop into every gaping mouth. I never myself heard a story of prodigality reduced to want, yet keeping up its character in the very hour of despair, so well authenticated as the following, which I gained from a native of Italy.

Two gentlemen of that country were walking leisurely up the Hay-Market some time in the year 1749, lamenting the fate of the famous Cuzzona, an actress who some time before had been in high vogue, but

was then as they heard in a very pitiable situation. Let us go and visit her, said one of them, she lives but over the way. The other consented ; and calling at the door, they were shewn up stairs, but found the faded beauty dull and spiritless, unable or unwilling to converse on any subject. How's this? cried one of her consolers, are you ill? or is it but low spirits chains your tongue so?—Neither, replied she: 'tis hunger I suppose. I ate nothing yesterday, and now 'tis past six o'clock, and not one penny have I in the world to buy me any food.---Come with us instantly to a tavern, we will treat you with the best roast fowls and Port wine that London can produce.---But I will have neither my dinner nor my place of eating it prescribed to *me*, answered Cuzzona in a sharper tone---else I need never have wanted. Forgive me, cries the friend---do your own way; but eat in the name of God, and restore fainting nature.---She thanked him

A a 3

then,

then, and calling to her a friendly wretch who inhabited the same theatre of misery, gave *him* the guinea the visitor accompanied his last words with, and Run with this money, said she, to such a wine-merchant—naming him ; he is the only one keeps good Tokay by him—'tis a guinea a bottle, mind you—to the boy—and bid the gentleman you buy it of give you a loaf into the bargain—he won't refuse. In half an hour or less the lad returned with the Tokay. But where, cries Cuzzona, is the loaf I spoke for? The merchant would give me no loaf, replies her messenger ; he drove *me* from the door, and asked if I took him for a baker.—Block-head ! exclaims she, why I must have bread to my wine you know, and I have not a penny to purchase any—Go beg me a loaf directly. The fellow returns once more with one in his hand and a halfpenny, telling 'em the gentleman threw him three, and laughed at his impudence.—She gave her

her Mercury the money—broke the bread into a wash-hand bason which stood near, poured the Tokay over it, and devoured the whole with eagerness. This was indeed a heroine in PROFUSION. Some active well-wishers procured her a benefit after this; she gained about 350l. 'tis said, and laid out two hundred of the money instantly in a *shell-cap*: they wore such things then. But Doctor Johnson had always some story at hand to check extravagant and wanton wastefulness. His improviso verses made on a young Heir's coming of age are highly capable of restraining such folly, if it is to be restrained: they never yet were printed, I believe.

Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleasure, pomp and plenty,
Great — — —, are now your own.

Loosen'd from the minor's tether,
Free to mortgage or to sell,

Wild as wind, and light as feather,
Bid the sons of thrift farewell.

Call the Betseys, Kates and Jennies,
All the names that banish care ;
LAVISH of your grandfise's guineas,
Shew the spirit of an heir.

All that prey on vice or folly
Joy to see their quarry fly ;
There the gamester light and jolly,
There the lender grave and fly.

Wealth, my lad, was made to wander,
Let it wander as it will ;
Call the jockey, call the pander,
Bid them come and take their fill.

When the bonny blade carouses,
Pockets full, and spirits high---
What are acres ? what are houses ?
Only dirt or wet or dry.

Should the guardian friend or mother
Tell the woes of wilful waste ;
Scorn their counsel, scorn their pother---
You can hang or drown at last.

LAWLESS, LICENTIOUS, WILD,
UNGOVERNABLE.

THESE words above all others take their sense—and their synonymy, if synonymous they are—from conversation.—We say a LICENTIOUS writer, an UNGOVERNABLE school-boy, a WILD young fellow, and a LAWLESS multitude. Whatever is unrestrained, whatever is presumptuous, may claim these epithets adjectivally.—The first is however ten times for one used as an adverb; in verse almost always—since Dryden's time, who seldom using compound epithets often strengthens his meaning by giving two—

Blind as the Cyclop, nay more blind than he,
They own'd a LAWLESS, *savage* liberty,
Like that our painted ancestors once priz'd,
Ere empire's arts their breasts had civiliz'd.

While Pope in more modern phrase—less energetic

energetic from its superior elegance and polish perhaps—but very beautifully exclaims :

Let earth unbalanc'd from her orbit fly,
Planets and suns run LAWLESS through the sky:
Let ruling angels from their spheres be hurl'd,
Being or being wreck'd—and world on world;
All this dread order break, for whom? for thee,
Vile worm!—Oh madness! pride! impiety!

Would not one think he had been writing to citizen Danton or Collot D'Herbois of the French Convention? Meantime the second word on our list has commonly a moral sense tacked to it beyond what naturally follows the other three. Such a one, say we, leads a LICENTIOUS life, I wonder what will come of it: he was strangely UNGOVERNABLE when a lad, and expelled from the military academy at Woolwich for his WILD pranks and extravagant conduct: incapable of being restrained by the rules of any society—his friends then sent him to

sea,

sea, where he headed a mutiny, in which the captain was confined in irons till Vangario and his comrades had gained firm possession of the ship: they put out the yawl then, set their commander and the three officers who held with him, on board her; and leaving them in the midst of the Pacific Ocean to find their way how and where they could, carried off the vessel, and turned pirates, subject to no controul, and with claims to no protection. How a state so **LAWLESS** can long exist, I know not. The young fellow was once heard of since, as having touched at Otaheite—a fit place enough for one so savagely disposed.

Cambden tells us of a court called **LAWLESS** court in England, held at King's Hill somewhere in Essex, every Wednesday morning at early dawn from Michaelmas to Christmas; where they have none but fire-light to do business by, and he who owes suit and service

service there forfeits his rent if he fails in his attendance. He tells us too, that this was a punishment imposed on the tenants there, for having once assembled at that **UNLAWFUL** hour, with intent to raise a commotion. I suppose the usage is fallen into decay, now that old customs are in a general state of relaxation. Perhaps our witnessing the dreadful effects of **UNCOVERED** fury in a neighbouring nation, may give us spirit to hold fast however by our legislative powers and constituted authority; conscious that to maintain *them* is to support *ourselves*, and save our living persons from massacre, our dead bodies from sacrilegious spoilers, which in France now tear up the corpses of their departed kings, and strip with savage, with unheard of greediness—the sacred dead for gain.—What wonder?—When commerce languishes, industry sleeps, war roars, and

hunger

hunger rages—down they come like troops
of wolves described by Thomson in his Sea-
sons:

Burning for blood—bony, and gaunt, and grim,
All is their prize: they fasten on the steed,
Press him to earth, and pierce his mighty heart;
Nor can the bull his awful front defend,
Or shake the murderous savages away.

Rapacious at the mother's throat they fly,
And tear the screaming infant from her breast.

Even Beauty—force divine! at whose bright glance
The generous lion stands in soften'd gaze,
Here bleeds a helpless, undistinguish'd prey.

But if, appriz'd of the severe attack,
The country be shut up; lur'd by the scent,
On church-yards drear, inhuman to relate,
The disappointed prowlers fall—and dig
The shrowded body from the grave, and there,
Mix'd with foul shades and frightened ghosts—they howl.

**LAY, SONG, BALLAD; POETICAL OR
MUSICAL COMPLAINT.**

I SHOULD not have said *MUSICAL COMPLAINT* here, had I not hoped the soft nightingale's pathetic strains would in some measure have justified the expression. Yet I doubt not but in ancient days, when **LAY** meant something positive, and the best lyrics in the old provençal performances implied no more, nor ever could have obtained any higher name—they were always set, and commonly sung too: for the three sisters then lived very kindly together, and Poetry had not learned to despise family assistance; when a painted explanation of the lover's sadness ornamenting the top of a very mournful **BALLAD**, with a few simple notes to which he sung it under the fair one's window, rendered the sweet **LAY** irresistible;

and I much wonder that Dr. Burney, in his delightful History of Musick, did not give us a beautiful specimen from Pere Mourguy of an ancient *LAY*, printed as such in his learned Treatise upon French Poetry. I cannot myself resist the pleasure of inserting and imitating it ; although that is a power the last named author has so much of, 'tis half insolent to attempt translating what he forbears.

Sur l'appuy du monde,
Que faut il qu'on fonde
D'Espoir ?

Cette mer profonde
En debris feconde
Fait voir ;
Calme au matin londe,
Et l'orase y gronde
Le soir.

On this world's foundation
Who their hopes would place ?
They should find, alas !
Nothing but vexation.

Shipwreck'd

Shipwreck'd sailors we low down I lie
 On life's flatt'ring sea,
 Find it calm i' th' morning,
 But, the night returning,
 On some rocky coast,
 We, poor souls! are lost.

To the old LAY, trochaick measure was
 indispensable, as I have read; among mo-
 dern ones Pope's third Pastoral seems pret-
 tiest and neareſt to original ideas; but he
 called professedly on Virgil's muse for assist-
 ance, so that imitation is provided against,
 and pardoned.

Ye Mantuan nymphs! your sacred succours bring,
 Hylas and Ægon's rural LAYS I sing.

The word is now used for almost every
 metrical composition, and foreigners will
 find it accepted so too often: this is how-
 ever mere effect of ignorance; a LAY can
 mean only a song or verses expressive of
 complaint, as the French from whom we get
 it derive the word from LESSUS, a funeral
 song.

song or dirge ; and though Johnson considers it as of Danish etymology, from LEEY, 'tis still a lamentation every way.

"BALLAD," says Dr. Watts, "once signified a solemn, sad, and sacred song ; but the word now applies only to trifling verses."—Would it be *too* saucy for me to venture a conjecture that it once meant a rondeau or roundelay, either in the poetry or the music? 'Tis the formation of the word which leads me so to fancy—the *BALL* means but dancing in a circle; the **BALLAD** I believe meant singing in one.

LENITY, MILDNESS, MERCY, GENTLENESS.

VIRTUES admired by Pagans, recommended to Christians, enjoined by Mahomet, commanded by God when he gave

laws in person to a people he was pleased to call peculiarly his own : qualities by modern philosophy considered as non-existent, by modern manners annulled, and by French maxims totally abolished ; for, if all men are equal, MERCY is no more—and how shall LENITY be shewn when punishment is not in our power? who shall be praised for MILDNESS, where rougher conduct would only be retorted by strength perhaps superior to our own? “ We live in an age,” says a great writer, fifteen years ago, “ when it seems to be a sort of public sport to contemn all authority which cannot be enforced :”—but let us remember, that with authority goes away obedience, loyalty, fidelity among the lower classes—GENTLENESS and generosity among those who no longer have an opportunity to shew such excellencies of nature. Trajan and Turenne sink into common soldiers ; and the emperor’s tearing his own robe to bind the wounds of

fainting warrior, loses all value on this new plan of regulation, when he would have been his comrade only, not his prince. Turenne and his lacquey no longer make a story worth recording; yet will we tell it for the honour of France in days when different ideas prevailed there.

The Marechal was looking undrest out of his palace window, and from an apartment in it which he seldom used: the footman, little suspecting 'twas his master, hit him a smart rap on the head as he stooped and leaned forward—"What now?" exclaimed Turenne. The terrified servant faltered out, trembling, *I thought it bad been George, my lord.* "But if it *bad* been George, child, thou shouldst not have struck so hard," replied the hero—who, in defiance to the maxims of Rochefoucault, was certainly such even to his valet-de-chambre.

LEVITY, INCONSTANCY, UNSTEADINESS,

ARE nearly if not strictly synonymous: for he who is disposed to **LEVITY** in friendship well warrants a suspicion of his **INCONSTANCY** in love; although the words here must not be used alternately: nor would a wise man choose such a character for partnership in business, nor would he willingly accept him as coadjutor in state matters because no temper is so certainly fatal to affairs of consequence as an irresolute one which gives disposition towards wavering on every subject, either from natural lightness of mind, or from that almost equally vexatious **UNSTEADINESS** of conduct, so frequently the effect of too much philosophy and a way people get into, more with their own applause than that of their neighbours of weighing every thing so nicely, and in

vestigating

vestigating every thing so closely, that finding faults in all, as in all sublunary things faults must be found, they resolve on nothing till that time is past in which any thing can be done.

LEVITY, AIRINESS, GAIETY, HILARITY,
GOOD SPIRITS.

THE last of these is the common conversation phrase for that strain of cheerfulness which in a professed wit is called HILARITY, in a fine lady GAIETY and AIRINESS, but in an every day companion of no peculiar character or consequence, mere GOOD SPIRITS; as if we would imply that such manner was more the effect of corporeal than mental powers. It may be so sometimes; but good breeding often puts on the mask of LEVITY in gay circles, whence if

seriousness were not excluded, sadness would soon come in; and no one has a right to excite unpleasing ideas in the mind of others met for the purpose of being happy together for a few hours. They are not all synonymous, however. I have often observed children, spoiled ones we will say, in whom LEVITY of manners was connected with sullen perverseness of temper, and an obstinate resolution to regard nothing that did not immediately tend to their own amusement. Real and genuine HILARITY meantime is not seldom the effect of a mind fertile in ideas and overflowing with that good humour which Johnson defines a habit of being pleased. Such a soul levigated by prosperity soon mounts into AIRINESS of temper, and settles without much difficulty in a state of agreeable and habitual GAIETY visible in the countenance, the manners and conversation of our familiar life; standing little in need of adscititious help from pastimes, crowds, drink, or

tumultuous

tumultuous diversions, which only constitute a power of forcing out momentary flashes of half-artificial merriment, like fireworks that sink suddenly and expire on the instant, leaving not only a dark gloom but an ill favour behind.

LIBELLER, DEFAMER, LAMPOONER,
SATIRIST.

THE last of these gentlemen will perhaps complain that I have LIBELLED his character by placing it beside the other three. Yet 'tis but his intention, best known to himself too, that preserves, if indeed it does of right preserve him, from a place among this class of noxious although in some degree useful animals; the hornets, wasps, and stinging flies of life, which emulate the vulture's voracity without her force, the serpent's venom

too without being possessed of his subtlety. Our **SATIRIST** is however confessedly the noblest creature of the tribe; for he does not, like the **DEFAMER**, fix upon one person in particular to calumniate, but censures (as he says, with hope of reforming) the sex or nation, or species in general, which comes within the scope of his indignation; that indignation which he would willingly make us believe was only raised by vice;—whilst his imitators, sheltered by his example, and the ill-advised countenance given to his works, detract from virtue, and slander innocence, under the merry appellation of **LAMPOONERS**. Foreigners may learn in England, which teems with these insects almost peculiar to our climate, that he is with most propriety termed a **LIBELLER** who insults superiority with reproach, taking *Theristes* for his Grecian model; while the **LAMPOONERS** love mysterious mischief and filthy research, and ought to consider the

Roman

Roman *Clodius* as head and president of their detested sect. But DEFAMERS, who are 'tis agreed least worthy our attention, as furthest removed out of the ranks of humanity, claim no higher patron sure than Shakespeare's *Caliban*, who turns upon his benefactors, and says, as some of *them* might well have done,

You taught me language and my profit on't
Is, I know how to curse ; the red plague rid ye
For learning me your language !

Such beings are however best neglected, and they are soon forgotten : the most compendious and witty answer to them all is that little epigram first published in Dodsley's Collection, thence taken and put into every other,

Lie on, while my revenge shall be
To speak the very truth of thee.

TO LIKE, TO CHOOSE WITH PREFERENCE,
TO APPROVE, TO BE PLEASED WITH,

ARE verbs analogous no doubt, but never will they arrive at true synonymy, while young people in particular have the misfortune to BE PLEASED WITH many companions themselves can scarce say they APPROVE; and those who are past the heat of youth as often are induced by solid reasons enough to CHOOSE WITH PREFERENCE a wife they do not LIKE at all. Yet have we no words that better express our meaning, from which esteem runs as wide away on one side as love does on the other. Even family affection is removed to a prodigious degree of distance from LIKING; as may be seen by a man's living in familiar intercourse for many years amidst a circle of true friends, CHOSEN WITH PREFERENCE (and perhaps

not

not unworthily) by himself in early days—since when, that very money which he gained perhaps by their assistance, being accumulated to a large mass from his own frugal habits, coming now in the close of life in question to dispose of, he feels inclined to leave—not to his friends at all, but to relations; people he never saw, possibly never heard of, till the attorney called to make his will puts him on recollection of a sister who married to Ireland many years ago, and who has by this time three or four sturdy boys that want providing for. Strangers will however better understand the popular usage of these words by such an example as the following. We **LIKE** all companions that are in themselves agreeable; but **CHOOSE WITH PREFERENCE** those whose studies and habits are congenial to our own. We **APPROVE** the men who employ much of their time upon astronomical observations; but are most apt to **BE PLEASED WITH** people who **converse**

converse about what touches our interest more nearly, and lies as we say closer to our own level.

TO LINGER, TO PROTRACT.

THESE elegant verbs, in the sense I mean to speak of them here, are certainly not far from being synonymous. PROCRASTINATION and DELAY shall be spoken about in their places; while the LINGERING poison with which the Guinea Blacks touch their arrows, and produce in those who are wounded by them long PROTRACTED and innumerable diseases, we have now at length found out to be no other than the putrid matter emanating from dead bodies; which matter laid on the weapon's head, like that of the small pox upon a surgeon's lancet, inoculates with certain efficacy the hapless person

son whose skin is razed by an arrow thus prepared, and who hopes in vain for cure from year to year,

— and shuns to know
That life PROTRACTED is PROTRACTED woe.

LIVERY AND UNIFORM.

WE make the difference consist merely now o' days in observing that servants wear the first of these, and gentlemen the other ; for although all LIVERIES must necessarily be UNIFORM, yet is not every UNIFORM a LIVERY : witness the king of England, who wears one almost constantly.

Meantime 'tis certainly no dictionary word, nor would Dr. Johnson have endured with patience to hear this adjective substantized, as I may say—though 'tis said Dion gives a hint of regular colours worn as

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badges

badges of distinction, given to those troops who fought mock battles in the Circus at Rome.

Louis Quatorze first brought them into fashion for these modern days; and it was a device of his own suggesting too, when he new modelled his army, and appointed each regiment some mode of dress and colour by which they should be distinguished and known.

The cavalier of older times thought no scorn of wearing a lady's LIVERY, and of professing himself her true and loyal servant; nor was the conquest of the Low Countries effected but by a vow made by the Duke d'Alva to a high-born dame, that he would lay those provinces at her feet. I cannot tell whether 'tis generally known that romance lived so *very late* in the world as *this*, although an Italian lady still calls the gentleman who waits to receive her commands, her **cavalier servente**; and often requires from him

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an attendance painful and exact enough to weary one who did not consider such commands as an honour, although he no longer wears her **UNIFORM OR LIVERY**. Till Henry Bolingbroke's reign here in England, the great nobles' colours were worn by many dependent gentlemen, not vassals, who thought the distinction reputable, not disgraceful—who espoused the quarrels of the house, and were deficient in every virtue rather than fidelity.

Shakespeare's Mercutio bears testimony to this usage in Verona, where no doubt he knew it still subsisted, and nearly in full force;—when the quarrelsome Tybalt cries out on seeing Romeo—a Montague, and his enemy of course—“ Oh ! God be wi' you, Sir ; here comes *my man* :”—to which the other replies with a quibble expressive of contempt—“ But I'll be hanged, Sir, if he wear your **LIVERY**.”

LOTH,

LOTH, UNWILLING, DISLIKING, NOT
INCLINED.

THESE adverbs are not strictly though nearly synonymous; for a young woman may reasonably enough be very UNWILLING to disclose her passion for a man, without any such cause as the absolutely DISLIKING his person, or finding herself seriously NOT INCLINED to marriage; but she is delicate to confess her dispositions in his favour, and prudently LOTH to put her peace into the power of another, when it could scarcely be called safe even in her own.

LOUD,

LOUD, NOISY, CLAMOROUS, TURBULENT,
STORMY, VEHEMENT, BLUSTERING.

NATIVES of England know instinctively, but foreigners must be informed, that these attributives have most effect being appropriated some to things and some to persons: we cannot for example call the weather CLAMOROUS, let tempests rage never so high; and though Shakespeare says—“Have done, have done, you’re LOUDER than the weather!” it is said but to express the outcry of the people—*that* word being apparently adapted to strife of tongues, while the rest do most properly belong to elementary contentions, although sometimes brought forward to express verbal disputes and violence of argument by a figure common enough.

Let us try for an example likely to in-

elude them all. A sailor who escaped the wreck of the —— Indiaman, was saying how unhappy a case it was for those ships to be so laden as they sometimes are with female passengers ; for that nothing surely ever equalled the distress of its unfortunate commander, who bringing home his daughters and niece for education, almost in sight of land a hard gale rose, and roughened old Ocean in a tremendous manner ; while thunderbolts falling frequently about them, and the winds, LOUDER and more BLUSTERING than he had ever heard, struck terror into all on board : nor could the stoutest heart resist a tender impulse, when three beautiful girls who at night lay down upon their beds void of care and full of hope, started from them a morning twilight, roused by the dreadful call of CLAMOROUS tongues trying to be heard among the shock of waves breaking over the vessel with NOISY violence and TURBULENT excess—and coming upon deck clung round

the captain, begging from his encumbered arm, with speechless though **VEHEMENT** agony, that protection which Heaven alone in such **EMERGENCE** can bestow;—till the weather now more **STORMY** at sun rising shewed them their native shore—then, splitting the ship asunder, precluded all possibility of escape for *them*; and took from the too-wretched parent all desire of surviving such destruction. The sailor who told the tale saw them no more.

LOWLY, MODEST, MEEK, BASHFUL,
HUMBLE.

ADJECTIVES descriptive all of qualities so charming, that every one prizes them beyond every excellence attainable, when they are found in some one else; though gone, but those who really run the great

race, desirous to advance themselves in christian perfection, much appear to study the practice of them in their own persons: while 'tis agreed that without those very qualifications no man must hope to see his Saviour, who was the only true model of them all.—For that they are not strictly synonymous, may I think be proved by bringing them all close together, without imputation of tautology, in a translation of Desmarests' pretty epigram upon the Violet: when the French wits joined to make a garland for Mademoiselle de Rambouillet, choosing each a flower, and making verses upon it.—The collection of poems when finished was known by the name of Guirlande de Julie, and some lines upon the Crown Imperial won the prize;—which was however well disputed by this neatly turned and elegant quatrain :

Modeste en ma couleur, modeste en mon sejour,
Franche de l'ambition, je me couche sous l'herbe;
Mais

Mais si sur votre front je peux briller un jour,
La plus humble des fleurs sera la plus superbe.

Which might be rendered as follows, with little other deviation from the original than that which naturally follows inferiority of genius :

Though MODEST my colours, and LOWLY my lot,
For notice too BASHFUL, too MEEK for ambition ;
Should you deign me a place in this true-lover's knot,
The HUMBLEST of herbs would feel pride of condition.

Desmarests' was an easy, elegant writer, though somewhat flighty : he made up a little book, such as we had once too few of, —and we have now too many—a sort of *Recueil* ; and he called it *Delices de l'Esprit*. Some wag, Menage I believe, put among the errata—*Au lieu de Delices lisez Delires.*

LOYALTY, FIDELITY, FIRM ADHERENCE TO
ONE'S PRINCE.

QUALITIES so lovely, so attractive, that 'tis they perhaps which are most prized even among angelic virtues ; and to this opinion Milton, though so violent on earth in the cause of democracy, bears witness when he describes inhabitants of heaven, while 'mid the numberless passages of the *Paradise Lost*, consigned and justly to perpetual admiration, I know none oftener quoted, none more truly delightful, than those which give us the character of faithful *Abdiel*, and tell us how

Amongst innumerable false, unmov'd,
Unshaken, unseduced, unterrify'd,
His LOYALTY he kept ; his love, his zeal.

These synonyms are going out of fashion in days when the popular prate teaches to

dismiss, or, in the new phrase, to cashier kings as soon as their virtues begin to reproach, or their power to affright us. Let it be observed however, that as with their Louis d'ors the French drove out their motto, *Christus regnat, vincit, imperat*—a legend once revered—so it appears too, that upon LOYALTY many excellencies seem to have depended—for with that virtue vanished all the rest. Who would have dreamed indeed some fifteen years ago, that the dwellers in Gaul, whose great distinction from other Europeans was a FIDELITY bordering on fondness for their prince, could have looked tamely on, and seen the blameless grandson of their Louis le Bien-aimé dragged like a lamb to slaughter, without one pious hand held up to save *his life*, of whose trifling predecessor's *health* they had such care, that when the messenger arrived at Paris from Versailles to tell of his recovery from a dangerous illness, the citizens

and populace flocked round about him, kissing the horse which brought such joyful news; while one of their sweetest poets breaks out into a sort of filial rapture, so charming in a subject,

Cher Prince! aimable Roi! car mon cœur en ce jour
Ne reconnoit que les titres d'estime et d'amour.

And now! no ADHERENCE to the family, no respect for the sole remaining scyon of a stock so cherished; no warm ATTACHMENT left—no LOYALTY!

Oh judgment! thou art fled to brutish breasts,
And men have lost their reason.

The first of these words was formerly used to express constancy in love, FIDELITY to a man's mistress; but that sense is sure enough grown obsolete in *our* country, where ladies no longer require painful services from their admirers—lovers I will not call them—and where if a man does profess to love a woman, which he scarcely ventures

ventures to do—he thinks of nothing less than *serving* her I believe, and **FIDELITY** implies service. Of love then and of **LOYALTY** speak we no more: they are out-of-fashion terms in England, and from its neighbour France they are completely banished. We will however venture to add, that formerly a wife's attachment to her husband, her **FIDELITY** to the marital engagements, and submission to his authority, with steady **ADHERENCE** to his sinking fortunes (if such was their lot in life), and diligent endeavours to repair that fortune by dutiful attention to his interest, were dignified by the name of **LOYALTY**; and so the foreigners will find it in our best authors, when speaking even the colloquial language of the times; while married women failing in these points are commonly and constantly called **DISLOYAL**, and to be called so was considered as the most bitter of all reproaches. The fair dames of the

present day show their disapprobation of this term in many senses, and with the word may perchance lose sight of the qualities implied by it; although we must confess that **LOYALTY** is as the band which ties the sheaf together; and when that's cut—away the charities! the tender ligatures that twisting without perplexity form the soft bands of social life—away all filial piety! all conjugal affection, all idea of the man—

Who, whether his hoary sire he spies,
 And thousand grateful thoughts arise,
 Or seeks his spouse's fonder eye,
 Or views his smiling progeny;
 Ten thousand passions take their turns,
 Ten thousand raptures move;
 His heart now leaps, now melts, now burns,
 With reverence, hope, and love.

POPE.

Instead of these verses now read the following, scarce a caricature of French conduct newly arranged so upon principle—while

They

They say man and wife shall no longer be one ;
Do you take a daughter, and I'll take a son :
And since all things are equal, and all men are free,
If your wife don't suit you, sir, perhaps she'll suit me.

POPULAR BALLAD.

LOZENGE, PARALLELOGRAM.

AND these words would have had no place here, but that although both of them are alike in their proper situations terms of art, best appropriated to heraldry or to geometry, the first has by mere accident got into the commonest use by a fancy some apothecary took at first of making up little ineffectual preparations for a cough in that particular form, with two acute angles and two obtuse ones ; so that now when a lady opens her box of bon-bons—all the least pleasing are denominated LOZENZES by courtesy,

courtesy, be their figures and shapes what they will ; and so foreigners will find them called, much to their surprise, when they are eating round or oblong bits of indurated syrup, to please people who appear to consider them as specifics for a disorder far beyond their reach. **LOZENGE** in heraldry is a direct rhomb, in which the arms of single women's ancestors here in Great Britain are included, some say for one wise reason, some for another. That which, observing the ancient form of the rock or spindle, gives it because of the affinity with the word *spinster* in our language, seems nearest —but we see widows as well as maids have the **LOZENGE** on their seals or coach, inasmuch that there is no need to search at all for a reason deeper than this. *Coat armour* can belong to no *female* ancient or modern, unless the Amazons of old and Poissardes of modern days claim an exception. It was originally given as ornament to the shields

of crusading warriors, and obtained only by distinguishing themselves in battle. 'Tis therefore the arms are still (or ought to be) ever comprised in a *shield*; while women using no *shields*, yet having pleasure to boast the prowess of their forefathers, take the device granted to *them*, and wear it, not as a son does in the *shield*, but in some unpretending form—a LOZENGE for example.

LUCRATIVE, GAINFUL, PROFITABLE.

THE application made in common chat of these adjectives depends much upon chance; yet so far custom has formed a kind of rule that we say a GAINFUL trade, a PROFITABLE employment, and a LUCRATIVE life, I think; by which latter is meant a life

a life spent in the absolute and unremitting pursuit of wealth ; so that it is not therefore strictly, though apparently synonymous with the other two, which have as I recollect no senses separate each from other. A life wholly **LUCRATIVE** must be filled with anxiety, because the instability of riches is well-known : yet may it be **PROFITABLE**, for aught I know, to the soul's health in general ; as it certainly keeps off many vices of the sensual kind, and not a few intellectual ones, by the mere banishment of idleness by perpetual occupation, and mortifying the body with that very anxiousness we have been mentioning ; and which can scarcely be avoided in the early years of attending to a **GAINFUL** branch of business made so by indefatigableness of application. And now, as a contrast to such grave subjects, we will enter on a gayer synonymy, ever recollecting however the words of an elegant modern writer,

writer, who says most truly, that the mirth of one half of mankind is a task upon the muscles of the other.

LUDICROUS, COMICAL, LAUGHABLE,
HUMOROUS, DROLL,

IF critically applied to essays, dramas, &c. are nearly but not exactly synonymous ; for a thing **COMICAL** in its own nature, and seeming well adapted to the stage, will not always be **LAUGHABLE**, and *vice versa*. There are **HUMOROUS** stories told every day in company, that, as Shakespeare says, set the table in a roar, which would excite no sympathy of mirth in an audience met on set purpose to be entertained : nor would any thing appear half so **LUDICROUS** as the insensibility of pit, box, and gallery to a tale which, told to any ten people there at supper,

per, would divert them. Laughing depends upon a thousand minute circumstances; and the man of humorous faculties is never half as sure of making those who surround him laugh, as the man of wit is sure to make them all admire. Wit is a brilliant quality, and of a positive nature; it may be translated in twenty languages, and lose but little; but foreigners can with difficulty learn to laugh with us, or we with them.

Doctor Beattie seems to have confounded these qualities strangely, and selects passages as **HUMOROUS**, which I think purely and perfectly witty; and selects from Hudibras too, of all books perhaps most dazzling with scintillant brightness. I should as soon be tempted to laugh over Young's poems as Butler's; for though ridicule and satire provoke admiration, and we all agree to express that admiration by laughing, 'tis but a company laugh at last, called up to shew that we understand the joke, but is expressive

of no mirth ; while in Goldsmith's five
farces you are momentarily presented
with some DROLL mistake, some burlesque
image, or some LUDICROUS situation, which
assisted by the actor forces out sudden and
unvoluntary laughter from the most seriously
disposed. Whatever appears studied cannot
be HUMOROUS, though COMICAL it may
be made by study certainly ; as Swift and
Congreve knew. They were *facetious* wri-
ters in the truest sense of that classical word ;
but I see more HUMOUR in Johnny Gilpin
than in all Gulliver's Travels, replete as
they are with wit, and satire, and raillery,
and malice. Shakespeare meantime possesses
the true power over his countrymen's hearts,
who never at the thousandth representation
forbear to give their unequivocal testimony
of his various powers, while Lancelot Gobbo
and his whimsical father instruct Baffanio
on his way to master Jew's ; or when El-
bow's examination before the magistrates is

likely (as one of them observes) to outlast
a night in Russia, when nights are longest
there. The difference between wit and
HUMOUR is best exemplified however in
the historical plays; where we find Falstaff
always witty, nor can distress at last in any
degree blunt his powers of calling up COMIC
images, and combining them with facetious
pleasantries: but mine Hostess displays pure
naïve and native HUMOUR, nor can any
thing exceed her DROLL simplicity in the
account she gives of the poor knight's death
when he is gone, whose support in every
scene often took our attention away from
her character—admirably, incomparably
'tis drawn. Ben Jonson has not, I some-
how think, received his due praise for HU-
MOUR. Learning is an enemy to merriment
we fancy; yet surely the last scene of the
Alchymist, which to every other perfection
that a COMIC drama can possess, adds the
LUDICROUS appearance of the gaping neigh-
hours

hours, apparently all wonderstruck at sight of what they knew perfectly well before, but had been persuaded to disbelieve against the evidence of their own senses, chained down by the superior genius of Jeremy Butler—is an astonishing performance—ingenious and subtle in the contrivance and grouping—yet so truly natural, pleasant, and honestly laughable, no powers of face can stand it: and when I sit alone and refresh my memory with the effect that play had upon the stage in Garrick's time, I can laugh from recollection of its force. Garrick indeed knew all the avenues to laughter; and had such extraordinary capacity for playful images, and light gaiety, that the words **LUDICROUS**, **DROLL**, and **COMICAL** can never surely be pronounced or written without exciting tender remembrance of him, whose pleasantry made our lives cheerful—perhaps even at the expence of his own.

LUXURY, SENSUALITY, VOLUPTUOUSNESS,
DEBAUCH.

THESE words are often falsely used as synonymous; for the signification is most comprehensive in the first word, most brutal in the second, soft in the third, and *rotten* in the fourth. For luxury only implies excess in every thing from whence pleasure least alloyed by pain can be extracted; and 'twas in that sense Prior understood it, when he made his Solomon exclaim,

The pow'r of wealth I try'd,
And all the various LUXE of costly pride.

A man may be said to revel in intellectual LUXURY, if he provides himself a magnificent library of the very choicest books, bound with elegance, and of the most perfect editions. A spacious gallery furnished with pictures of immense value, and yet

not one unpleasing subject touched, though the most famous masters have been culled from; two great wild views from the hand of Salvator Rosa being alone permitted to roughen the fastidious delicacy of a collection whence martyrdoms and indecencies are excluded with equal care. A museum of natural rarities, ingeniously placed and diligently brought together from various climates; and a menagerie of wide extent for living animals, that he may study natural history without the danger and fatigue of travelling. An ample park for maintenance of such creatures as being graminivorous will not offend each other; and proper food with useful and commodious fabricks provided in it, that so they too may live in what *they* reckon LUXURY, and be tempted to continue the race, though in a country far distant from their own. A lake of at least eight English miles in circumference for containing fish, and inviting its master

to construct little yachts, &c. or study the art of managing ships, building small vessels, and so forth. But if he riots in real intellectual LUXURY, he will above all things be careful to fix a grand observatory upon such an eminence as may command a wide horizon, filling the room with proper telescopes, approximators, and all due implements of study; the chamber under it to contain some books upon subjects connected with or immediately treating of those globes which adorn the upper story, that so his knowledge of the heavenly bodies may be facilitated, and he may be spared the trouble of retiring to his library for consulting astronomical authors; while the closets *there* contain chiefly the costly coloured accounts of foreign and domestic birds, serpents, &c. with scarce engravings, drawings both of ancient and modern masters—with prints innumerable, and all of some peculiar properties to deserve a place in a collection so eminent:

eminent: leaving the planetarium, large orrery and quadrants in the observatory, to be consulted occasionally.

The music room or banqueting house meantime is nearer home; and every instrument is there provided for every performer, should his own be forgotten or injured: with large quantities of manuscript songs, and elegant quartettos in score, that disappointment may never intrude, and push pleasure out of *his* doors who knows so well to call and to detain her. For although we have not yet spoken of his coins amidst this combination of literary ease and scientific elegance; yet must they, united with cameos, medals and intaglios, be such as attract envy and admiration from those who best understand the nature of such things:—while the flower-garden, physic-garden, hot-houses, green-house and conservatory shall be constructed on the completest plan; that full scope may be afforded to our LUXURIOUS

scholar's commendable researches into the new discovered recesses of botany, the loves and maladies of plants, &c. and among these intellectual LUXURIES we will allow him that of refusing his neighbours admittance for the solace of his *pride*, or of admitting them for gratification of his *vanity*, just as the humour suits. And surely a man may effect all this by the mere force of a fortune not in these days accounted enormous, without the smallest deviation towards VOLUPTUOUSNESS, every tendency to which he studiously avoids ; while instead of saying with Sir Epicure Mammon, “ *Down beds are too hard, mine shall be blown up,*” our man of LUXURY sleeps on a flock matress, and without fire too, till the sharp frosts set in, when one large *kennel coal* keeps his chamber from excess of cold, and leaves no scent behind :—for we must remember that he is a professed valetudinarian, and guards his precious health with most attentive abstinence

fineness from every kind of game, high dishes, sauces, &c. living chiefly if not wholly upon chicken fatted at the barn door only, never put up, and mutton from the mountains of Wales or island of Portland in its season ; drinking no liquor except Spa or Seltzer water, costly as wines, and imported by himself and agents with unremitting care. These he indulges in ; and as it has been long his fixed intention to remain always in a state of celibacy, he keeps a regular and handsome table for friends that come and stay a week with him by turns—but never longer at a time, lest attachment on his part might breed familiarity on theirs, and contradiction, which ever offends him, might ensue. To avoid therefore all such intimacy, as could only produce tales of sorrow in the soft companions, and in the rough perhaps somewhat of independance in their air and manner so displeasing to his nerves, and so likely to disturb his tranquillity, never more than

eight,

eight, or fewer than six gentlemen or ladies fit down with him at once ; that number being just sufficient to invite talk and yet preclude confidence, freeing him at once from solitude and exertion. All this while **SENSUALITY** is methinks kept at an immeasurable distance. The physician, whom he daily fees and fees, that no temptation to neglect his trust may ever arise, recommends regular hours and temperance in sleep, coarse linen for bed and body, and all winter time low fires, cold bathing, and flannel next the skin ; and with these hardships, which some men undergo to purchase heaven, our **LUXURIOUS** gentleman is ready to comply, as death is what he dreads most ;—therefore goes not to London lest he should see or hear of it ; keeps out of parliament for obvious reasons, besides that political debates would harass his mind too much, and interrupt the peaceful tenour of his life. On the same principle he never plays at cards higher

higher than half-crown whist—all games having, as he justly observes, a tendency to ruffle a man's temper and agitate his spirits for nothing; while dancing would heat his blood. Sports of the field are far too boisterous for so delicate a frame, unless the ladies tempt him out two or three fine evenings during a long summer, to take some partridge with a net and setting dog—an animal trained like his companions to apparent gaiety and real submission: but favourite creatures he resolves against as troublesome, and only looks over his birds and beasts in their aviaries and menagerie. His stable is not extensive, and consists only of easy pads for his own riding, with choice of excellent hacks, and useful not showy horses for his carriage; as he travels little, and visits not at all. Servants' accounts he suffers not to perplex him, having contracted with his steward for eight thousand pounds a year to pay *all expences*; and keeping

ing four thousand pounds a year more annually in his own hands for occasional purchases, &c. that so living always within his income, he never may be made uneasy about any thing; for which reason he will not hear of poverty or misery, nor will ever exercise either his mind or body to fatigue for any purpose. Taking care of his books, pictures, &c. is his rational and tranquil amusement; and as these were originally bought with the forty thousand pounds which came to him ten years ago, when his father's death put him in possession of that sum in the stocks, and a clear not nominal estate of twelve thousand pounds per annum in land, within fifty miles of the metropolis—he has no care in this world except to enjoy it sufficiently, and keep from him every thing noisome and offensive; among which no creature can be more unwelcome than one who loves DEBAUCH—and never will our man of true LUXURY endure again in

his sight that officious friend, who, from ignorance and misapprehension of his patron's character, brought with him once a fellow skilled in roaring out obscene catches and other as beastly modes of entertainment, thinking (how vainly !) to divert the master of the house—who, after the second half-hour, exerted himself beyond his usual strength to turn them both out of it—and told his physician next day, the illness he had incurred by the fatigue, was at least more supportable than such people's presence for an afternoon.

I am sensible that in this example I have extended myself beyond the usual limits; but I wished to shew my notions on this subject, and to prove by this trifle how distant such words are from synonymy: whilst SENSUALITY may reside and triumph in Otaheite, and a Turkish Effendi may riot in DEBAUCH—while true LUXURY must now be sought for in Great Britain, leaving softer

softer VOLUPTUOUSNESS to reign at Venice,
— as becomes
Her daughter and her darling without end.

Again, if we look over Suetonius, we shall find, that when Nero constructed the cieling of his Golden House, so as to shew by mechanism the movements of the heavenly bodies, he was LUXURIOUS; whilst Heliogabalus was a mere VOLPTUARY, Vitellius a SENSUALIST, and Tiberius an old DEBAUCHEE. Let no one here think it either new or ingenious to inform me that pleasure may be best sought and surest found in virtue; and that charming Dr. Goldsmith has an elegant line of

Learn the LUXURY of doing good.

All this is so; but to make an extract of pleasure from virtue presupposes long habits in the work, and early knowledge of that most

most admirable alchymy. 'Tis certainly desirable that we should find them consistent with and conformable to each other; but in so doing we must be wiser than Solomon and stronger than Hercules, for *they* could never get them to agree;—and St. Paul acknowledges a war within between the flesh and spirit. *I* take the popular idea of LUXURY to be the true one, and have been careful to banish virtue as completely as I banished vice from the man—who, whatever he may seek or shun, does it wholly and solely on the narrow principle of mean self-preference; a quality repugnant to every colour and destructive of every shade of what we call Christian virtue.

LYING, DECEIVING, FEIGNING, DISSEMBLING,
IMPOSING ON, CHEATING BY FALSE TALES
OR APPEARANCES INTO BELIEF, HYPOCRITICAL DEALING, PIOUS FRAUDS,

FOR we are here talking of such frauds as are meant only to take in the understanding, and are not aimed at the purse: he who obtains money under a show of pretences in themselves untrue, may be called a trickster, or swindler, but is not better than a direct thief. We are now speaking merely of LIARS that IMPOSE on your mind, and betray your credulity with falsehood:—yet even there, and in that limited sense, the words are not rigid synonyms. The people who come to you with a FEIGNED story of your friend's death or marriage, for a joke, as 'tis called, are among this set; and tell you after all is over, that 'twas nothing but a white LIE.

But

But those who aim at ridicule
 Should fix upon some certain rule,
 Which fairly hints they are in jest,
 Else I must enter my protest ;
 For though a man be ne'er so wise,
 He may be caught by sober LYES.

Besides all this, there is usually a train of TRICKS in almost every profession, meant to give consequence to those who are initiated, by DECEIVING others into a notion of their superiority ; and although people have been most sedulously bent on watching and detecting such HYPOCRITICAL DEALING in the clergy, yet many of their hearers have the same artifices ready ; masked batteries to play on those they mean to conquer : and as in former times the young fellows who wanted to repair their broken fortunes by marriage, pretended to be pious or prudent, for the sake of DECEIVING parents who had daughters to dispose of ;—so they now FEIGN more vice and indiscretion than

they really have, in order to win the girls who are at their own disposal—whilst false cases in medicine obtrude themselves, I am told, even among treatises composed and written by the learned; CHEATING us in that manner by well-invented tales into BELIEF of facts brought forward for the support of some new remedy, or peculiar mode of treatment in some particular complaint. Yet although the prescription or method thus insinuated *into*, or rather half-forced *upon*, our attention should be the very best possible, it would be DISSEMBLING my sentiments grossly, were I not to condemn the means; because truth is at last to be preferred to every thing. And St. Augustine professes such enmity to what after his death the world was long contented to call PIOUS FRAUDS, that he gives it expressly as his most solemn opinion; that if the whole fabric of our holy Christian religion could

be supported on his part only by a LY~~E~~, he would let it fall.

In this day however, when *such* temptations to FALSEHOOD disappear, others more likely to seduce are soon suggested by the grand DECEIVER: who solicits the rich merchant to increase his stores by speculations concealed from his friends, his family, nay his clerks; hiding the true state of his affairs so skilfully from *them*, that he learns at length to IMPOSE UPON *himself*; and after going forward for years, upon the supposed strength of nominal and ideal riches, shoots himself at last for fear of a bankruptcy—perhaps equally imaginary; and, to the comfort of honest gains which he might have long enjoyed in open day-light, prefers the secret pleasure of CHEATING mankind by a series of FALSE APPEARANCES; in this extraordinary manner having contrived the method of living and dying in a LY~~E~~. Nor is our sex exempted from tempt-

ations to deceit; nor is the lady who hangs out false colours to **CHEAT** beholders into love, for the sole gratification of her vanity or avarice, her appetite or ambition, much more to be blamed than is the notable country housewife, who leagues with the steward to procure abatements of rent, and improvements of her own jointure land, while the husband, drunk after a fox chace, or gouty after a drinking match, remits his attention to business.

Neither will we confine ourselves to country practice: numberless are the London shopkeepers in the retail way, who know they must wink at their wives' false accounts of money taken by the till in absence of a master easily led to be disputing about the liberties of his country, whilst they *make savings* as they call it unknown to him, for the purpose of buying a finer silk coat than their neighbours can afford, for a favourite daughter, when her dancing-master's ball draws

draws out the petty emulation of a mean, but numerous cluster of parents, aunts and guardians;—or worse sometimes, when the good women **CHEAT** their husbands to feed the vices of a rakish son, and bribe the apprentice boy to let him in **flyly** at unpermitted hours, without his father's knowledge or consent. Nor let the supercilious fashionist turn from a tale so vulgar—our social life depends upon these people, whom in his own phrase *nobody knows*: nor has he better claims to the praise of sincerity and fair-dealing than these mentioned; a hundred mean shifts and paltry tricks do he and his companions practise, to keep their little feathers afloat upon the stream of fashion, which breaking into many currents leaves them at one moment wrecked upon a last year's shoe buckle—at another entangled in an antiquated sword knot, lost among a cloud of coarsely-scented hair-powder, or forgotten among the folds of a

modern

modern neckcloth. To these **DECEIVERS** we might add another set, who influenced by vanity, and desire of detaining a company's attention, tell **FALSE TALES** even of themselves—**TALES** to their own disadvantage too, when stock of conversation runs low, and facts are wanted by fastidious hearers, who hate the trouble of sentiment or disquisition. Such dabblers in domestic knowledge, such retailers of anecdote should be cautious at least not to appropriate narratives, which, by being once written or often repeated, are become common stock; while the recorded opinion of Dr. Johnson, that if a story told in company is untrue, 'tis so much taken from the story's value, should deter them from entering into a vein of recital, for which few men have a very happy talent after all. And if the author of the Rambler suffers not such talkers to pass by uncensured, how heavy are his denunciations against those, who visiting a wise

man to obtain his advice appear before him in a **FEIGNED** character;—such cunning persons but expose themselves to that resentment natural to him who finds himself tricked by an understanding inferior to his own, when perhaps the distrust he can never in future wholly lay aside may stop the voice of counsel or enquiry for ever; and keep, as Milton expresses it,

Wisdom at one entrance quite shut out.

But human precepts against **DECEIT** are idle, whilst the devil is said by our blessed Saviour to be the father of it; and whilst we recollect that the angel commissioned to instruct St. John shewed him among dogs and sorcerers, murderers and idolaters, whosoever loveth and maketh a **LYE**. *

* *Rev. c. xxii. v. 15.*



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